A SERMON

Preached at

CHRIST-CHURCH

IN

DUBLIN

CAMBRIDGE UNIVERSITY 1886 BRADSHAW COLL. LIBRARY

Before the

Lord Lieutenant & Counsel,

The Fifth Day of *July* 1674.

With a Declaration made in St. *John's* Church in *Cashel*, before the Archbishop of that Province; And a *Preface* shewing the Reasons for deserting the Communion of the *Roman Church*, and embracing that of the CHURCH of *ENGLAND*.

By Mr. ANDREW SALL,

Formerly of the Order of Jesus, and Professor of Divinity in the Colledges of *Pamplona*, *Polencia*, and *Tudela* in *Spain*, Rector and Professor of Controversie in the *Irish* Colledge of the University of *Salamanca*. Professor of Moral *Theology* in the Colledge of the Society in the same University, now Preacher of the Gospel in the Reformed Church of *Ireland*, and Chaplain to His Excellency the most Honourable *ARTHUR* Earl of *Essex*, Lord Lieutenant General, and General Governour of the Kingdom of *IRELAND*.

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To His Excellency,
THE MOST HONOURABLE,

ARTHUR

Earl of ESSEX, Viſcount *Malden*, Baron *Capel* of *Hadham*, Lord Lieutenant General, and General Governour of His Majeſties Kingdom of *Ireland*, Lord Lieutenant of the County of *Hertford*, and one of the Lords of His Majeſties moſt Honourable Privy Council.

May it pleaſe your Excellency,

THE love of Truth made me forſake what I loved moſt of worldly things and occaſioned my deareſt friends to become my bitter Ene-

Enemies, Tyranny did ſtop my mouth formerly from ſpeaking Truth, and malice ſubrogated now doth purſue me even where I expected liberty, being buſie as I am informed, in contriving (if not my deſtruction) my diſcredit, that I might not be able to ſpeak againſt Errours, too much prevailing in the world, or not to be credited, when I ſhould do it.

The fame of your Excellencies Heroick Endowments, and Chriſtian Zeal of Truth and Holineſs, derived from your illuſtrious Progenitors, and more immediately from your moſt honourable and renowned Father of glorious memory, for ſacrificing his life to Truth

and

and Loyalty, did encourage me to addreſs my ſelf to your Excellencies Protection in this more than ordinary neceſſity thereof. The moſt gracious reception your Excellency was pleaſed to give me, emboldened me to manifeſt the juſtification of my departure from the *Romiſh* Communion, and adhereing to the purity of Catholick Religion, as it is profeſſed by the Church of *England*, in a Sermon Preached at the Royal Chappel of *Chriſt-Church*, in your Honourable Preſence. And the ſingular benignity wherewith your Excellency and your Illuſtrious attendance was pleaſed to hear, and approve of my diſcourſe up-

upon that Subject, giveth me confidence to preſent to your Excellency, and commend to your protection the ſame Diſcourſe being ordered to publiſh it, that being Honoured in the Front with your Excellencies Illuſtrious Name, it might the better withſtand the aſſaults of envy and malice.

The adverſaries of our Doctrine are ſo active in advancing their Faction, that where they cannot practice Violence, their contrivances do reach to terrifie ſincere minds from profeſſing or ſpeaking what they judg right. I have but too much ground to think it is ſo with very many in this Country and ab road, It is more want of cou-

rage,

rage, than of knowledge, that keeps many good men under their yoke, and ſuch as know their ways, may think it a wonder that any who were among them of note, ſhould dare to oppoſe them. It will be a ſingular glory of your Excellency, if under your ſhelter we may enjoy the freedom of ſpeaking Truth. Peace is the Foundation of happineſs and Luſtre in any Government, and the fierceſt Enemy of Peace is Diſſention in Religion. Of ſuch diſſention, the only remedy by ordinary providence, is, a free exchange of reaſons, according to the rule of God's word and within the bounds of Chriſtian Modeſty. And this Freedom being

ing all my ambition, I cannot but assure my self of your Excellencies gracious Protection and Favour, that may enable me to praise God in this way; *That we being delivered out of the hands of our Enemies, might serve him without fear in holiness and righteousness, before him all the days of our life.* Praying continually to God, he may be pleased to bless your Excellency with all prosperity, and farther your Holy intentions for the spiritual and temporal welfare of this Kingdom. I cease to give your Excellency farther trouble, but shall ever remain

Your Excellencies most humble and obedient servant, and Chaplain,

ANDREW SALL.

THE

PREFACE

To my Dear Countrey-men, Friends, and Kinſmen of the *Roman* Communion in *Ireland.*

THE *great ſcandal you ſeem to have taken at my withdrawing from the Communion of the* Roman *Church, and adhering to that of* England, *has occaſioned, I ſhould the more willingly obey the order I had of expoſing to publick view, the account of my proceeding, & motives of my alteration, contained in this* Sermon *which I have preached in the Royal Chappel of* Chriſt-Church *at* Dublin, *deſiring, that ſuch as could*

not, or would not go thither to hear it, may at their leiſure, and without paſſion, read it. If my proceedings herein were indeed a ſcandal, I might juſtly fear that WOE *to him that gives it. But man's averſe diſpoſition is apt to term a ſcandal, what in it ſelf is an example. And I have ground to hope it is ſo with you at preſent in my concern. Certainly it may be called an example, and a good one, if you hear the voice of God, not to harden your heart, or ſhut your ears againſt it, though you may prudently examine the calling, and endeavour to be certified whether it be of God. And when you are aſſured it is ſo, to obey your Lord and Maker, not heeding the cryes of the world againſt you, nor the ſuggeſtions of humane fear or ſhame. So did the bleſſed Virgin* Mary, *who hearing that high and honourable calling of God, by the mouth of the Angel* Gabriel, *did neither hearden her heart, nor ſhut her ears againſt it; nor yet did ſhe give a ſudden aſſent, but replied*

ed with a preſſing reaſon, according to the rules of humane Diſcourſe, ſaying, How ſhall this be, ſeeing I know not a man? *but convinced with ſuperiour evidences, repreſented by the Angel, ſhe obeyed promptly the will of God, not regarding her former apprehenſion of fear and ſhame. Her example I have followed, I heard the voice of God by ſeveral ways, interiour and exteriour, calling me out of the errours of my former profeſſion. I neither hardened my heart with reſolute obſtinacy, nor gave a haſty aſſent to change: but by prayer and ſtudy of many years, did endeavour to certifie my ſelf of the truth, by all the ways I could imagine fit to find it out; and being at laſt fully convinced, did reſolutely embrace it, and openly declare for it, not heeding the cryes, nor fearing the menaces of paſſion and malice againſt me. If you will not think fit to follow my example in this kind of proceeding, I hope you will not diſdain to follow that I propoſed of the bleſſed Virgin* Mary,

if

If you hear the voice of God, by what mouth or means ſoever it comes, harden not your hearts, examine and try in God's Name, whether it be really his voice and will; and finding it is ſo, fear not to declare for Chriſt before the World, leſt he may refuſe to own you before his Heavenly Father.

To perſons thus diſpoſed, and to ſuch onely, I deſire my words or writing to be addreſſed, deeming it labour loſt, to ſpeak or write to any that is reſolved obſtinately to lye where his Lot was to fall be it right or wrong, That there ſhould be any ſo careleſs of their greateſt concern, is an object of pity, but of wonder, that their judicious Inſtructors ſhould teach them to think and do accordingly; perſwading them it is a mortal ſin to admit of any doubt in their belief; that they muſt neither hear nor read any Arguments againſt it; or if they happen to do, it muſt be with reſolution not to yield or conſent to them, be they never ſo demonſtrative or evident: which is really to deveſt

deveſt men of rationality, and make Religion a matter of chance, not of council or free election, and ſo undeſerving praiſe or reward. They allow to others whom they would gain to their party the uſe of their reaſon and liberty, to hear and examine Arguments propoſed to them, otherwiſe why ſhould they go about to convert them. How then come their own Flock to be excepted from the uſe of this priviledge, allowed to the reſt of humane kind.

They wonder that I, by ſo many years learning and teaching Philoſophy and Divinity, in ſeveral famous Colledges of Spain, *ſhould not find out until now, on which ſide the truth of Catholick Religion did ſtand. Which is to wonder, that I could judge better of a debate after hearing both parties, than when I was hearing onely one ſide; to wonder that by Ten years of more ſtudy, I ſhould learn more. Which will appear yet a more unreaſonable wonder, if you conſider what St.* Luke *relates of Jeſus Chriſt the Son of God,*

though

though of infinite wisdom, that as man he seemed to grow more wise by age. And shall we disdain to grow more wise with more time, and with more light sent from God?

They object to me, that I am the first of my Family that became Protestant: And so was St. Paul *the first of his, that became Christian. If I am now in the right, as I am fully satisfied that I am, I heartily wish that my Kinsmen, according to the flesh, would follow my example, in examining the Truth, and adhering to it,*

They tell me I was unkind and hard-hearted, in forsaking my Friends and Kindred, in discomforting and offending many Noble Families, at home and abroad, from whom I have received singular demonstrations of Love and Honour. None is more sensible of the hardship of that case than my self. To dye effectively in defence of Truth never appeared to me so harsh, as to be alienated from my Friends, and to see their love turned to hatred, but all

that,

that, though heavy, I thought more tolerable, than God's anger, which I was to draw upon me, by working againſt my conſcience.

They ſay I loſt my wits; and well may they ſay it, if for humane reſpects I did take this reſolution: but if for ſuperiour motives of pleaſing God, and ſecuring eternal Happineſs upon ſufficient ground, I might expect they ſhould rather take it for the greateſt ſhew of wiſdom I could give. The tryal will be to examine the reaſons I give for my reſolution, in the enſuing Diſcourſe, by publick writing, that indifferent perſons may judge which of us ſpeaketh more ſenſe. That I heartily deſire to ſee, provided it be in a modeſt and ſerious way, with plain and ſolid reaſons grounded upon the Word of God, as becomes Chriſtians and Learned men to ſpeak, and will be fit for clearing the Truth. Shewing wherein my reaſons, againſt their Tenents, examined in this Diſcourſe are deficient; or what other reaſons they have for them of more

ſtrength, and expect my anſwer to them. To ſuch Replies I will liſten willingly, and anſwer ſeriouſly, with reſolution to honour and acknowledge Truth whereſoever I ſee it. If they think I am in an errour, and pretend to win me out of it, this is the way, and not by promiſes, menaces, or calumnies, with all I was aſſaulted. To them that came with promiſes, I gave all ſhews of perfect indignation. To the menaces I anſwered with Suſanna; It is better for me to fall into your hands, and not to do it, than to ſin in the ſight of the Lord.

The calumnies are ſo rude, and apparently falſe, that I need not wiſh more harm to their Forgers, than that they would be known. Such is, to ſay that after reſolving to embrace the Communion of the Church of England, *I went about to my Friends in the County of* Tipperary, *and collected a great ſum of money to go over the Seas, and then came with it this other way. The untruth of this baſe obliquy, I made evi-*

dent after diligent enquiry, as is well known to the moſt Reverend, the Lord Archbiſhop of Cathal, *and to ſeveral other Perſons of quality.*

I being ſo averſe to ſuch proceeding, that I paſſed by the Houſes of my Chief Friends and Kinſmen in that County, without taking leave from them fearing they would offer me any Money for my Voyage (then intended for England, *as I have declared to ſome) and only entred in very few Houſes, where I had ſome concerns to diſpoſe of, and where, by good luck, no Money was given offered to me.*

Of the like condition, is the report ſpread here in Dublin, *that at the making my Declaration in the Church of St.* John *at* Caſhal, *before the moſt Reverend, the Lord Archbiſhop of that City, and the Right Reverend, the Lord Biſhop of* Waterford, *and a very great Congregation, I was ſtruck dumb, and could not ſpeak a word. And that after going in the ſtreet, I fell dead ſuddenly. It were both tedious and*

ridiculous to mention all the Fables they coyn dayly, forging things certainly ſo far from my thoughts, and contrary to my inclination, as to put my hand in the fire, I could not but expect this kind of proceeding from them knowing how much their Writers of greateſt repute, do encourage them to it, ſaying, It is lawful for the Prieſt, or Religious man, to kill any that would offer to divulge grave faults of himſelf or of his Religion. *And which to me ſeemeth no leſs cruel;* That it is not a grievous ſin, to raiſe falſe Teſtimonies againſt him that would blemiſh one's honour, to bereave him of Credit. *If they allow this kind of defence for the honour of every particular, what may I expect they will ſuggeſt to deſtroy, or defame, one they ſuſpect may diminiſh with his oppoſition the credit of their whole Religion, I abſtain, at preſent, from quoting the Authors of this Doctrine, not willing to defame the Teachers of ſuch infamous Tenents, until farther occaſion*

make

make it neceſſary to ſhew how oppoſite they be to the Law of God, and the Doctrine of Chriſt. This kind of defence is a great diſcredit to their cauſe, truth needeth not ſuch weapons to be drawn for it. David *ſaith, That God neddeth not our goods;* Deus meus es, quoniam bonorum meorum non eges. *And if he needs not our goods ſurely he needs not our evil. Who uſeth theſe meanes, ſheweth clearly it is not for God he acts? for God refuſeth all ſuch ways.* Will you ſpeak wickedly for God (*ſaith holy* Job) and talk deceitfully for him? *Certainly none of his true Followers will doe ſo. It is not the way Chriſt and his Apoſtles did ſhew us to propagate their Doctrine.*

Several Perſons that pretend to deſire my ſafety; were employed to forewarn me I ſhould not ſpeak in prejudice of the Party I forſook, in tearms which might ſeem a threatning, if I did not take that advice. If they require that I ſhould not raiſe, or blazon

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the faults of particular Perſons or Societies, I am my ſelf totally inclined and fully reſolved to obſerve that rule. But if they expect that I ſhould not juſtifie my departure from the Romiſh Communion, by declaring the exceptions I took againſt their erroneous Tenets which I could not with approbation of my conſcience embrace: it is a cruel unjuſt demand, and as much as to ſay I ought not to defend Truth and my Credit, according to the Law of God and Nature, but permit them to ſtrike at both without reply, to which I cannot conſent.

And whereas I underſtand there are malicious gloſſes made upon my Declaration, falſifying the words of it, to build cavils upon others, ſubſtituted by themſelves. For diſcovery of that impoſture and manifeſtation of Truth, a true Copy of the ſaid Declaration, as I delivered it in the Church of St. John *at* Caſhal, *is hereto annexed, the following Diſcourſe being a fuller explication of what is there ſaid in general*

ral. And that malice may conſide leſs in its contrivances, thinking they will not be diſcovered and confuted, I will let it have here a view of its own weakneſs declaring one of its attempts by way of the foreſaid Declaration.

Among other tryals made of my conſtancy in my reſolutions taken, was a Letter written to me in the month of June *laſt, wherein I was advertized, that in my Declaration I acknowledged that ſome years paſt, I did intend,* and reſovle to forſake the *Romiſh* Communion, and adhere to the Church of *England. Contrary to which reſolution, were extant Writings of mine in thoſe times, approving and defending the* Roman Church. *I deſire the indifferent Reader to peruſe carefully the Declaration, and ſee whether in it he finds mention of a* Reſolution made ſome years ago, of forſaking the *Roman* Church? *and he ſhall onely find, that ſome years ago I doubted of the truth of ſome Articles of that Church, but no word of a Re-*

ſolution made of ſeperating from it, as truly I never made it, until the firſt day of laſt May, *and no man living is able to ſay with truth, that he ſaw any expreſſion of mine by word or writing, concerning ſuch a Reſolution, until that day. So this Foundation of that gloſs, being thus evidently falſified, all the breed of that great pregnancy comes to be, that writings of mine are extant, wherewith in times paſt, I defended the* Roman *Church. A ſingular diſcovery as if my name were not to be ſeen, enrolled ſeveral years in the Regiſtry or publick books of the Univerſity of* Salamanca, *for Profeſſour of Controverſies in one of the Colledges, Members of that Univerſity, and my Auditors being compoſed of* Spaniſh, French, *and* Iriſh, *my Dictates may not be in many hands, both in this Countrey, and abroad; as if I were not one of the moſt frequent andearneſt Diſputers in favour of the* Romiſh *Church, ſince I came to this Land. This being generally known, and my ſelf confeſſing it with*

re-

repentance of my unfortunate errour therein, what purchaſe do they pretend to make with this acute diſcovery? of one I may propably aſſure them, that the unpaſſionate will judge them unworthy of credit in matters leſs clear, when they pretend to blind my ſelf, and all the Countrey, making us believe, that in my Declaration, extant in ſo many hands as here publiſhed, I did acknowledge, that ſome years paſt I did intend and reſolve to deſert the *Roman*, and adhere to the Proteſtant Church, *whereas therein is onely ſaid, that ſome years ago I doubted of the truth of ſome* Romiſh *Articles but delayed to give aſſent againſt them. And any good judgment may ſee, that to doubt of the truth of ſome Articles, may be far enough from concluding upon the untruth of them; and even this later may be yet farther from a reſolution upon a total breach, and ſeparation from a Church.*

Herein we ſee paſſion blinded, for not to be ſenſible of ſhame, in telling pal-

palpable untruths: weakneſs is no leſs diſcovered, in pretending to diſcredit me, with telling, I did in former years approve and defend the Roman *Church. With this note, St.* Paul *may be branded, for being zealous one time of the Synagogue, and oppoſing the Goſpel. They ſhould remember, that I live now in a Congregation allowed to read Scripture, and not ignorant of the gracious Word of God, delivered by the Prophet* Ezekiel; If the wicked will turn from all his ſins that he hath committed; and keep all my Statutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not dye. **All his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him.** *If the godly people with whom I converſe, make any menſion of my former errours, it is to rejoyce at my converſion from them.*

As there is joy in the preſence of the Angels of God, over one ſinner that repenteth.

To this ſhot by way of menace, was ad-

adjoyned another from the ſame hand, pointing at my intention. For they do not think it robbery, to make themſelves equal to God, *in ſearching hearts, and diſcerning intentions: They object to me, that if my intention was to be certified of truth, as I do profeſs, I ſhould have conſulted my doubts with ſome of my Brethren about me. To which I anſwer; Firſt, that I could not judge any of my Brethren living about me, more fit to reſolve me upon theſe points, than* Suarez, Bellarmine, Becanus, Stapleton, *and others, the moſt learned Defenders of the* Roman *Church, with whom I was alwayes very much converſant, I would nat judge any of them mentioned ſo vain, as to pretend he could give me more ſatisfaction, than the Writings of thoſe great Doctors could afford. Secondly, I ſay, that to try their skill, I related very often to the beſt underſtanders about me, my ſeveral encounters with Learned Proteſtants, their Objections and my Anſwers.*

And

ſwers. And I never yet met with any that would tell me, I did not anſwer right, or that I needed a ſupply from him to do it. My learned Oppoſers were wont to ſay, that a man ſo long time exerciſed in School debates, could hardly want an Anſwer to Arguments, but that they ſuſpected I was not my ſelf ſatisfied, and their ſuſpition therein was not erroneous, I could continue farthar, giving anſwer to others, but to the ſerious Propoſals of my own judgement in the preſence of God, in favour of his truth, I could not reſiſt, and to them I yielded.

I ſay, Thirdly, that many dayes before my Declaration for the Proteſtant Church, I ſignified by Letter and Meſſage to ſuch as I thought fit to divulge it of the Romiſh Clergy and Nobility that although I was forced to come under the protection of the moſt Reverend Lord Archbiſhop of Caſhel, to avoid the popular fury raiſed againſt me; yet I would not declare againſt Communion with the Roman Church, while any

hopes

hopes appeared of being ſatisfied in the Exceptions I took againſt the preſent practice of that Church, and being they had among them my Writings, containing the ſaid Exceptions (which in ſubſtance are thoſe contained in the enſuing Diſcourſe) ſo long time as may ſuffice to have Copies of it, I deſired any that would pretend to reſolve me upon thoſe Exceptions, ſhould appear, and that I would give a willing and unpaſſionate hearing to his reaſons. But none appeared for that purpoſe, nor ſignified to have a mind to do it. Neither indeed had I reaſon to hope, that any of them could give me ſatisfaction, having ſo long time, and very carefully ſtudied upon the reaſons, given by the moſt Learned Defenders of their cauſe, and found no ſatisfaction in them: and the rather, that when my Paper came to their hands containing the exceptions I took againſt the Romiſh tement (but without any mention of ſeparation) in ſtead of a charitable conference with my ſelf, they ſtirred the people to

fury

fury against me, saying, I was already made Minister, and to preach at the Protestant Church at Cashel the Sunday following: which being a fiction of their own, I told it was so in a Noble mans house, where I had notice of that report, without any promise made, (much less an Oath) that I should never become a Protestant, which was one of the very false impostures framed against me, without fear of God, or shame to be found in untruths. For certainly I neither said that, nor had any Question made to me, that would occasion saying it.

But those stories so enraged the people, that from worthy persons who tendered my safety, I had notice given me of menaces made to destroy me, or convey me where I should not appear speaking against the Romish party. As to the former, truly I could hardly believe that Christians, Countrey-men, and Kinsmen, whom I served, and never offended, and from whom I had many shews of love and honour, should intend

tend to destroy me for following the dictates of my conscience; nor that passion should so blind them, that being under a Government dissatisfied of their Tenents, they should not be contented with the gratious toleration given to them, but must insult with æiolence and malice upon such, as following the light of their conscience do embrace the Religion, established by the Law and Goœrment which God has put over us.

As I heartily wish, and tender their welfare, I earnestly desire they may avoid this foul kind of proceeding, withdraw their silly Rythmers, Scoulds and Forgers of Calumnies, and imploy their good wits in examining soberly and seriously for the Glory of God, manifestation of Truth, and edification of the people, the Points I handle in this Discourse; and shewing wherein my Arguments against their Tenents are defective; or what Arguments they repute of the most strength for them, and that with Autority of the undoubted Ca-

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nonical Scripture. clear reaſons grounded upon it, or practice uniform of the Primitive Church. Not by Hyperbolical expreſſions of ſome one or more of Ancient Authors, Rhetorical Flouriſhes and Tropical Applications of Scriptures, drawing them from their direct gemine meaning, to others different by the help of ſome Figure. At which rate of diſputing, the Alcoran of Mahomet, *and the Talmud of the* Jews, *may be defended as plauſibly, as the Council of* Trent.

The God of Peace, and his Son Jeſus, who bequeathed it for inheritance to his Diſciples, make us appear to be of them, living in peace and charity together in this Life, that ſo we may joyn to praiſe him in Life everlaſting. Amen.

Mr.

Mr. ANDREW SALL's Declaration, made in the Church of St. *John*, in the City of *Caſhel*, the Fourth Sunday after *Eaſter*, *May* the Seventeenth, preſent the moſt Reverend THOMAS, Lord Archbiſhop of *Caſhel*; and the Right Reverend, HUGH Lord Biſhop of *Waterford*.

WHEREAS I Andrew Sall, have been born and bred in the Communion of the Roman Catholick Church, followed my Courſes of Philoſophy and Divinity in Colledges of the Order of JESUITS in Spain, and was imployed in teaching of the ſaid

Faculties many years, I acknowledge, that since, by occasion of this Function, I applied my self to a stricter enquiry and examining of matters, and by frequent reading of the Holy Scriptures, Fathers, Councils, and Histories of the Church, my knowledge was farthered, and my judgment ripened, I began to doubt of the truth of several Articles, introduced by the Use and Authority of the Roman Church, repugnant to human reason, and not warranted by Divine Writ, as Transubstantiation, Indulgences, Purgatory, Worship of Images, &c. yet smothered my scruples, while I was in Spain partly fearing the severity of that Countrey against Oppolers of their Tenents, partly amused with a supposition, that the Church and Pope of Rome were infallible in their Degrees touching Faith, and so may stand with security to their Declarations. But ha-

having arrived to this Countrey, disputed often and closely of Religion, with several Persons eminent in Learning and Integrity, but principally with the most Reverend Father in God (and mine truly in Christ) his Grace, Thomas Lord Archbishop of Cashel present, who mindful of the duty of a good Pastor, did procure to bring into his Fold this straying sheep, with an unspeakable constancy, and indefatigable charity, suffering for six years of continual battery my obstinate resistance, till at last, by meanes of his solid doctrine, and of the example of his pious and upright Life, (to the glory of God be I permitted to say thus much here) the Lord was pleased to give me a more clear sight of the errours I was in; yet a full assent I delayed to give, partly fearing, that the weakness I felt, might be of my capacity, rather then of the cause I maintained, partly frighted with

the confusions and dangers I conceived might wait upon my deserting of the Romish Communion, and so betook my self to a most diligent study of the case, leaving no stone unmoved to quiet the trouble of my conscience, reading with indifferent eyes, the best Writers on both sides, and though I heartily wished to find the cause I hitherto maintained, justified, for not to run into the terrible inconveniences, which human considerations represented to me in a change; yet assisted by Divine grace, and taking for rule of my actions the Service and Will of God, and the Interest of Eternity, I resolved constanly to adhere to the Party, which with better ground would render me secure of this higher Emolument; when being in these considerations suddenly issued out our Sovereign Lord the King's Proclamation for banishing the Roman Clergy where with I saw my self betwixt two

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Extremities either to continue far that in the Countrey with my ambiguities in disobedience to my Sovereign's commands, or to go into Spain, and there be forced to preach and practise Doctrines my conscience did not approve of; and for a speedy resolution after earnest prayer to God, for the assistance of his Divine light in so weighty a matter, I penned down for better consideration, the reasons I did hear, read and conceive, against the Romish Tenents controverted. I did also carefully peruse, and seriously reflect upon the 39. articles, Canons and Liturgy of the Church of England, and all well considered, I did conclude the way of the Church of England, to be safer for my Salvation, than that of the Roman Church. Wherefore I resolved to declare as I do hereby seriously and in my heart, without any equivocation, or mental reservation, in the presence of God, and

this

this Congregation declare, that I do give my full and free assent to the 39. articles of the Church of England, for holy and wise, & grounded upon the infallible Word of God, acknowledging the Romish Tenents against them, to be false and superstitious, especially that of Transubstantiation, as forcing upon Christians a belief of monstrous miracles, repugnant to human reason, and not grounded upon Divine Testimony, nor necessary either for verifying Christ's Words in the Institution of this Blessed Sacrament, or for the effects of it, not for verifying the words, whereas Christ saith in the like tenour, that he is the true vine, without real alteration in his Person, or in the vine; nor for the effects of the holy Sacrament, Christ being able to annex unto the receiving of Bread and Wine, what spiritual Graces he pleaseth without alteration of the Elements,

ments as he doth afford the spiritual Grace of Regeneration in the Waters of Raptism, without alteration in the substance of the Water.

And lest an imagination some temporal or sinistrous intention in this my Declaration, upon the present conjuncture may hinder the spiritual benefit which souls may reap by it, I have grave Testimonies to shew, and did already shew them to my renowned Lord Archbishop his grace, which assureth I did injoy in Spain (and may now enjoy with more advantage going thither, upon the account I was to go) such degree of honour and commodity; as possibly I may not expect elsewhere; so as looking upon a Voyage thither, continuing my former Profession, nothing occurred to my mind but pleasure, applause, and honour; and turning my eyes upon my present resolution mountains of crosses and dangers

gers did fright me. But in this perplexities, I have chosen rather to suffer crosses here with satisfaction of conscience than to enjoy honours that other way, accompanied with the tortures of a checking conscience, and the unworthiness of a dissembling life.

Wherefore I humbly beseech your Grace, that I may be admitted into the Communion of this Church, and that I may be absolved for my so long continuance in Errour, resisting the powerful Calling of God, which granted. I hope by the Grace of Almighty God, assisting me, that I shall never withdraw my self? for farther confirmanion of all this I have hereunto subscribed my Name.

Andrew Sall.

St. MAT. 24. 15, 16, 17, 18.

When ye therefore ſhall ſee the Abomination of deſolation ſpoken of by Daniel *the prophet, ſtand in the holy place, (whoſo readeth let him underſtand) Then let them which be in* Judea *flee into the mountains. Let him which is on the houſe top, not come down to take any thing out of his houſe; neither let him which is in the field, return back to take his clothes.*

ON all occaſions I conceive it to be the Duty of a Preacher, to ſearch diligently after the genuine and direct meaning of the word of God, he takes in hand to expound; that grounding his diſcourſe upon it,

rather than upon private fancie, they may carry more weight for the benefit of ſouls. But when the very Text doth warn us of this duty, and exhorteth to the right underſtanding of it ſelf, as ours at preſent doth (*whoſo readeth let him underſtand*) then certainly we have a ſpecial obligation of ſearching carefully for the right ſence of it: which I have endeavoured to do; and found three ſeveral opinions among ancient and modern Interpreters, touching that *Abomination of Deſolation ſtanding in the Holy place*, mentioned in our Text. The firſt opinion, followed by S. *Jerome*, is, that by this Abomination of Deſolation, may be underſtood the Image of *Cæſar*, which *Pilate* ſet up in the Temple of *Jeruſalem*; Or the Statue of the Emperor *Adrian*, which he affirmeth to have ſtood in the moſt ſacred place of the Temple, the *holy of holies*, to his own time; which to the people of God was moſt

moſt abominable, render'd the Temple deſolate & void of Divine praiſes; the faithful deſerting the City and Temple, that they might not be partakers of the prophane Idolatry practiſed in it; as our Saviour counſelleth in the words of our Text. The ſecond opinion followed by very learned Interpreters, and attributed to St. *Chryſoſtom*, is, that by this Abomination is underſtood the *Roman* Army under *Titus*, coming to beſiege *Jeruſalem*, and ready to fill the City with their Banners, bearing in them the Image of *Cæſar* and his Eagle, which to the *Jews* were Abominable and Prophane. The third Opinion followed by the Gloſs Interlineal, is, that the foreſaid words of our Text do relate to the times of Antichriſt, when that *man of ſin* ſhall be revealed, *who ſhall exalt himſelf and maniſie himſelf above every God, and who oppoſeth and exalteth himſelf above all that is called God*, as St.

2 Theſſ. 2. 3. Dan. 11. 36. 2 Theſſ. 2. 4.

Paul ſaith. At whoſe appearance our Saviour exhorteth the faithful to ſhun the place where they ſee it predominant. All which three Opinions, though different in expreſſions, do concur to the ſame purpoſe of our ſpiritual inſtruction, and will contribute to the right grounding the Points I intend to raiſe upon our Text to that end. The following words of our Text, do ſet forth the haſt and diligence, wherewith our Saviour would have the Faithful to ſhun the place infected with that Evil. The Buildings of *Judea* had commonly plain Roofs to walk upon, as *Gerſon* relateth: now who ſhould happen to be on ſuch Roofs, is counſelled by our Saviour not to ſtay for going by the ordinary way, nor regard the ordering of his houſe; nor he that ſhould be in the field return to take his clothes, but haſten his flight with all the ſpeed he can; being better to loſe all, than to loſe his ſoul.

Gerſon Tract. in Magnificat. pag. 97.

Our

Our Text being explain'd thus; The firſt Point of my diſcourſe upon it, will be to juſtifie the Counſel of our Saviour; That if we ſhould ſee any of thoſe three Abominations, declared by the three Opinions related, Idolatry, Prophane violence, or Antichriſtian impiety, predominant in any Church or Congregation, we are to ſhun it with all ſpeed; without regarding ceremonies or compliances with men, or the loſs of humane intereſt or honour. The ſecond is to declare, That I ſaw, (and by what means I came to ſee) all theſe three kind of Abominations practiſed in the *Roman* Church. The third ſhall be to conclude from theſe Premiſſes, That the reſolution I took of withdrawing ſpeedily from the Communion of that Church, when I was convinced of ſuch corruptions to ſway in it, was Juſt and Neceſſary, and therefore undeſerving ſo great an offence and ſcandal as is taken at it, by the generality of my former Brethren.

First Point.

As it is clear that Heaven is of more value than a piece of the Earth, Everlasting Glory, than a short joy of this miserable mortal Life, the Favour and Grace of God than that of Men: so clear (and not needing tedious proofs) is the First Point proposed of our discourse; That if we should see a Church infected with corruptions inconsistent with the true worship and service of God, we are to quit it with all speed and diligence, not heeding mens discontents, nor any earthly interest. But why was our Saviour so earnest with his own Disciples that they should quit the Pleasures of *Jerusalem* and the Fertil Fields of *Judea* upon such an emergency, and flee to barren mountains? might it not be expected from their constant Faith and fervent Piety, improved in the School of Christ, enriched with the Heavenly dew of healthful Doctrine dayly drop

dropping upon them from his Divine lips, that in midſts of the Idolatry and Prophaneſs of the *Romans* they would preſerve themſelves pure and unſpotted, as the Fiſh in the Sea without reliſhing the Salt of it? Nay further, may it not be expected that by their Doctrine and example of their Holy Life, the ſores of *Jeruſalem* may be healed and the inhabitants of it reduced to a better life? No? of their amendment there was no hope, becauſe their hearts were hardened as that of *Pharaoh*, and their diſeaſe incurable, which did increaſe with the very remedies of it; their Stomacks ſo corrupt, that they turned the moſt healthful food into Poyſon: their minds were ſo perverſe, that they abhorred their Cure and killed their Phyſitians: ſo our Saviour declared of them in the Chapter precedent to that of our Text, the 23 of St. *Matthew*; putting them in mind that their Fathers before them did ſo, themſelves did

so at present, and would do the same in the future. The doleful words of our Saviour to this purpose are much to be remarked. *Wo to you Scribes and Pharisees, Hypocrites. Ye be witnesses unto your selves that ye are the children of them which killed the Prophets. Fill up then the measure of your Fathers. Behold I send unto you Prophets and wise men, and Scribes, and some of them ye shall kill and crucifie, and some of them shall ye scourge in your Synagogues, and persecute them from City to City: That upon you may come all the righteous Blood shed upon the Earth*, &c. The people of *Jerusalem* being thus given over to a reprobate obstinacy, what hopes could our Saviours Disciples entertain of healing them?

S. *Mat.* 23. *v* 29, 31, 33, 39.

Neither could they prudently hope to be safe themselves in so great and general corruption. *Isaiah* thought it one and the same thing to live in a corrupted company and be corrupted himself: *Wo is me*, said he,

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For I am undone, becauſe I am a man of unclean Lips, and I dwell in the midſt of a People of unclean lips. Whereupon St. *Jerome* ſaith, that the former part of the Text was a declaration of the latter; and to ſay he lived with a people of unclean lips, was as much as to ſay he was himſelf of unclean lips: *hoc in Peccati ac miſeriæ parte ducit Propheta habitans in medio populi polluta labia habentis.* So powerful is the influence of bad company, that the beſt of men are apt to be ſpotted, if not corrupted with it! Even Angels it ſeems may not be ſafe from the contagions of ſuch neighbourhood. In the firſt Chapter of *Geneſis* is related, that *God divided the light from the darkneſs.* By which words *Rupert* underſtands, how God ſeparated the good Angels from the Bad; and enquiring further what may be the motive of this ſeparation, he anſwereth, it was, that the Good Angels may not be perverted by the

Iſai.6.v.5.

St. *Hieron. ep.1.ad Damaſcum.*

Gen. 1. *Rupert. li. 1. in Geneſ.c.13.*

the company of the Bad. How? are Angels ſubject to ſuch mutabilities? Is it not their nature to have liberty in their firſt election, but that once made, to ſtick immoveably to the ſide they adhered to? So Divines do teach commonly in Schools. But ſuch is the power of bad company, that it will make even Angels to forget their nature, and be perverted with the perverſe.

S. Thomas 1p. q. 64. art. 2.

We have another fair ſhew of this verity in the tenth Chapter of St. *Luke*, v. 18. where our Saviour, in teſtimony of his Divine power, telleth, that he *beheld Sathan as lightning fall from Heaven.* And what ſingularity aprears in that? did not the Angels, and all the world, ſee the ſame? yea, ſaith *Rupert*, but with fear and danger; only Chriſt the Son of God, could behold that ſpectacle with ſecurity. *Solus iſte videbat ſecurus ſui; Angeli autem viderunt in magno terrore poſiti*: So ſtrong and

Luke 10. 18.

Rupert. lib. 1. de victoria Verbi Dei. c. 23.

and active is the venom of a bad example, and ſcandalous company, that even thoſe pure Angelical ſpirits could not be ſecure from the contagion of it, in the opinion of this learned Father, only Chriſt could behold with ſafety the diſmal fall of Sathan; *ſolus iſte videbat ſecurus ſui.* Truſt not in your virtue, build no confidence upon your good nature; bad company will corrupt virtue, and pervert nature.

This fatal contagious influence of companies, juſtifieth the practice, I find in nations, of cenſuring every ones temper, by the company he fancies. A *Spaniſh* proverb reduced to *Engliſh*, ſays, *Tell me with whom thou walkeſt, and I will tell thee who thou art.* Noble men, who tender your repute, Chriſtians, who regard your welfare and ſalvation, take heed to what company you adhere. And this doctrine being ſo important for all; I will confirm it further, with the famous caſe of that

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prodigal ſon, ſet down in the 15th chapter of St. *Luke*; who having laviſhed away his ſubſtance, with riotous living in a forreign countrey, he joined himſelf to a Citizen, who employed him in feeding his ſwine; *and he would fain have filled his belly with the husks that the ſwine did eat.* How ſo? that delicate youth, who loathed the plentiful fare of his Fathers houſe, now fancy the husks that ſwine did eat? Is that a proper food for a man, and ſuch a man? no; but the company of ſwine made him put off his own nature, and wear theirs. *And when he came to himſelf*, ſo followeth the Text. What? did he leave himſelf? yes, ſaith ingenious *Peter Chryſologus*, *à ſe migrat & tranſit in beſtiam*; living with beaſts, he left himſelf, and turned beaſt. That is the ordinary effect of bad company, to turn into its own condition, the nature of ſuch as adhere to it. To preſume the contrary, is to pretend to a miracle, and tempt

Luke 15. 15.

Chryſol. Ser. 2.

tempt God. It were indeed a miracle, and a ſingular one, that a perſon living in a bad company, ſhould not conform to it. Our Saviour, to confirm his Doctrine with an uncontrolable miracle againſt the obſtinate *Jews*, who condemned as Sorceries, his other miraculous works; got innocent children to blaze his glory in the Temple of *Jeruſalem*; according to the Prophet *David*, in the eighth Pſalm: *Out of the mouths of babes and ſucklings thou haſt perfected praiſe.* This miracle wrought deeply upon the *Jews*, and confirmed them in the belief of the others preceding; as St. *Matthew* relates. *And when the chief Prieſts and Scribes ſaw the wonderful things that he did, and the children crying in the Temple, ſaying, Hoſanna to the ſon of* David, *they were ſore diſpleaſed.* What made them take more notice of theſe innocent Elogies of the children, than of the other wonders he wrought? *Euthymius* gloſſing upon this paſſage, an-

Mat. 21. 16.

S. Mat. 21. 15.

Euthymius ib.

anſwers, that in other occaſions they ſuſpected Chriſt might have deluded their eyes with appearances of things not really exiſting; but that their own children, bred by themſelves, and living among them, ſhould break out into Elogies of one they ſaw ever contemned and reviled by them; was a miracle they knew not how to controll: That ears continually beaten with calumnies and opprobries againſt Chriſt, ſhould entertain any favourable opinion of him, was a wonder, which malice and envy it ſelf could not ſuſpect. So ſtrange it is, that any ſhould not act according to the temper of the company he lives in A wonder paſſing all wonders! Such is the influence, bad company hath over minds adhering to it! And herewith I conclude the firſt Point of my Diſcourſe; how juſtly our Saviour in the words of our Text, was ſo earneſt in exhorting his Diſciples to ſhun the Abominations of

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Jeruſalem, given over to corruption and reprobate obſtinacy, that they might not be perverted by them; and that if we ſhould ſee any of thoſe three Abominations, declared by the three Opinions of Interpreters, related in the opening of our Text, that is to ſay, Idolatry, Cruelty, or Impiety, or all three, practiſed in a Church or Congregation, we are to ſhun it with all ſpeed and diligence.

Now I will proceed to the Second Point propoſed of my diſcourſe; which is, to declare how I ſaw, and by what means God was pleaſed to let me ſee, that all theſe three abominations are generally practiſed in the *Roman* Church, as it ſtands at preſent; to wit Idolatry in their manner of Worſhip, Cruelty in their conduct of Souls, and Antichriſtian Impiety in extolling men above God: That ſo my receding from the Communion of it, may be juſtified as no more, nor other,

ther, than a dutiful obedience to the Counſel of Chriſt, declared in our Text. But before I enter into this Point, I deſire my judicious hearers, not to conceive I come here to ſcold or inſult, upon my former Brethren of the *Roman* Communion. I may not hate them without hating my ſelf; my fleſh and blood and deareſt friends being among them; with tender compaſſion I lament their Errour. I could not in piety abandon the mother at whoſe breſt I ſucked the belief of a Chriſtian; if with tears or ſweat I could hope to waſh away the ſtains, which corruption of time has caſt upon her face, once fair and glorious: but ſeeing her diſeaſe appears both incurable and contagious, I was forced to a divorce. Mean faults could not give a juſt cauſe to it; they muſt be grievous ones, which I cannot declare without giving them their own names; the ſame our Text and declaration of it puts into

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my mouth, for juſt cauſe of the like ſeparation, Idolatry, Cruelty, Impiety. How I came to perceive the preſent Practice of the *Roman* Church to be guilty of theſe faults, I will endeavour to declare with the brevity and ſincerity duty requires, being to ſpeak in ſo Illuſtrious an Auditory.

Gods Providence leading me in my younger years to the Schools of greateſt credit in *Spain*; and diſpoſing ſo, that having compleated in them my courſes of Philoſophy and Divinity, I ſhould be imployed many years in teaching the ſame Faculties; The exerciſe of thoſe Reaſoning Sciences, joyned with my own Genius not fit for *Pythagoras* his School (where *ipſe dixit* was the rule, and knowledge muſt be taken upon credit of the maſter) got me habit of demanding reaſon for the belief of Doctrines propoſed. This, aſſiſted by frequent reading of Holy Scriptures, Fathers, Councils and Hiſtories of the Church made me

doubt of the Truth of ſeveral Tenents introduced by the uſe or Authority of the *Roman* Church, repugnant (in my eſteem) to common reaſon, and not warranted by Divine teſtimony to captivate my underſtanding to the belief of them. Of the Truth of Holy Scriptures, of the Apoſtles Creed, of that of *Nice* and *Athanaſius* I never doubted. Therein I acknowledg'd the Heavenly gift of Faith received in the Holy Sacrament of Baptiſm; and lifting my heart and eyes to Heaven, gave thanks to God for this Soveraign benefit, in thoſe words of the Pſalm: Pſal. 4. v. 6. *Signatum eſt ſuper nos lumen vultûs tui Domine:* Thou haſt lifted upon us, O Lord, and printed in our hearts the light of thy countenance. Without which, certainly an underſtanding accuſtomed to ſearch exactly into the nature of things, their Eſſential conſtitutes, the proportion of cauſes with effects, and to meaſure by theſe rules the credibility of them, would never

never give ſo free and eaſie aſſent, to the ineffable myſteries of Trinity and Unity in the Divine nature, of the Incarnation, Reſurrection, Aſcention of Chriſt our Saviour, of the Deſcent of the Holy Ghoſt in tongues of fire upon the Apoſtles, and other myſteries contained in Holy Scripture and the Creeds.

On the other ſide the reluctancy I found in the aſſenting to thoſe Tenents of the *Roman* Church, as oppoſite to other Chriſtian Congregations, was to me an occaſion of ſuſpecting they might not be grounded upon Divine Inſtitution: all my underſtanding was turmoiled reflecting upon the prodigious Doctrine of Tranſubſtantiation; alone ſufficient to fright rational believers from the *Romiſh* Communion. By it we are required to believe that when the Prieſt pronounces thoſe few Latin words: *Hoc eſt Corpus meum*, This is my Body, minding what he ſays, the ſubſtance of all

the bread he lays before him, is de-
ſtroyed in a moment, and inſtead of
it, our Saviour Jeſus is placed under
that figure of bread perſonally and
corporally. A wonder, though a
dayly one, yet far ſurpaſſing that
other which once happened in the
world, when God hearkning to the
voice of *Joſhua*, made the Sun and
Moon ſtand, till he compleated his
Joſh. 10. 12. Victory againſt the enemy invading
Gibeon. And to ſupport this won-
der, a great number of others moſt
ſtupendious, are chained to it. A
Firſt, that thoſe accidents of white
and round remaining, do ſubſiſt
without any ſubſtance to reſt upon
a thing repugnant to their nature
and to all humane underſtanding
Secondly, that the ſame accident
being converted either into vermi
by corruption, or into fleſh an
blood by nutrition, in him that eat
them, ſhould produce a ſubſtance
which is, to give what they hav
not; a thing ſurpaſſing all kind o

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power. Thirdly, that a proper well proportion'd body, as that of our Saviour, glorious in Heaven, muſt come down and be fitted to every Wafer, and to every the leaſt crumb of them. Fourthly, that the ſame Body muſt lye, ſit, or ſtand, or however, be in a hundred thouſand places at the ſame time. All theſe monſtrous miracles, and more, we muſt ſwallow, to ſupport that myſtery, in ſpight of all reaſon to the contrary, without any pertinent Text of Scripture to ground it upon, (nay many Texts oppoſing it, as we ſhall hereafter declare) and no neceſſity urging to it, either for verifying the words of our Saviour in the inſtitution of this bleſſed Sacrament, or for the effects of it: Not for verifying the words; ſeeing our Saviour in the ſame tenor ſaid, *I am the true vine*, without any alteration, either in his Perſon, or in the Vine. And St. *Paul* ſaith of his *Corinthians*, *ye are the Body of Chriſt*, yet meaning S. John. 15. 1. 2 Cor. 12. 27.

ing no converſion of ſubſtances. Nor for the effects of the Sacrament; Chriſt being able to convey, with the worthy receiving of Bread and Wine, what ſpiritual graces he pleaſeth, without any ſubſtantial alteration in the Elements; as in the Waters of Baptiſm, he affordeth the ſoveraign grace of Regeneration without any alteration in the ſubſtance of the Water.

The like repugnance I felt, in believing their prodigious Doctrine of Indulgences, Purgatory, Worſhip of Saints and Images, and other Points controverted with them; but ſmother'd my doubts while in *Spain*; partly fearing the ſeverity of that Countrey, in proceeding againſt Oppoſers of their Doctrine; partly amuſed with the ſuppoſition, that the Church and Pope of *Rome* were Infallible in their Decrees, touching matters of Faith, and ſo might ſtand with ſecurity to their Declarations. And finally perſwaded by my

my Catechiſts, that it was a mortal Sin to admit willingly even a doubt in Matters of Faith. A terrible yoke, reaching to the thoughts of the heart; but conducent to their purpoſe of keeping in their people by right or wrong. With theſe Generalities, I quieted in ſome ſort my mind, while I could ſee none that would ſeriouſly oppoſe thoſe Tenents, nor know the Arguments againſt them, but by relation of *Roniſh* Writers, faſhioning them ſo as they might better receive their ſtroke. For though by occaſion of my employment of teaching controverſies in the Univerſity of *Salamanca* ſome years, I had a Licence from the Inquiſitor General of *Spain*, to read prohibited Books, yet the prohibition was ſo ſevere, that I could never come by any Book of their Oppoſers.

But Divine Providence leading me to this Countrey, I met with perſons of excellent wiſdom, and

great integrity; who in close and serious Disputes, gave me a different light and help to find out the truth. The chiefest of all was, the Most Reverend Father in God, *Thomas* Lord Archbishop of *Cashel*, who at his coming to that See, having notice of me, and pitying I should continue in errors, sought carefully after me; and finding me out, with admirable zeal and great dexterity, dictated by Christian charity, set upon me with solid Arguments of Holy Scripture, Councils, Fathers and Histories; and gave me to view several learned Authors representing the Errours of the *Roman* Church in all the points controverted; to which I listened the more willingly, because I saw a vein of Charity and Zeal of Union among Christians run through all his discourses, acknowledging the Church of *Rome* to be a part of the Catholick Church, though not the Catholick Church, (as they speak

excluding other Chriſtian Congregations from that honourable Title) reverencing what in them was good, as the belief of Scripture, and Chriſtian Creeds, the Practice of Devotion and Piety, and only reproving the Superſtructures of erroneous Practiſes, introduced contrary to the Inſtitution of Chriſt and Stile of the Primitive Church: entertaining a charitable hope of the Salvation of many of them, that went on with ſimplicity of heart and blameleſs ignorance of the Errours they were bred in.

All which ſympathizing with my own temper and dictates, in relation to all Chriſtian Congregations, got in my mind a ſpecial reſpect and regard to his reaſons. I replied to them with ſincerity and liberty, according to the principles I was inſtructed in: Where a clear Text or preſſing reaſon was deficient, I appealed, as to a Sanctuary, to the Infallibility of the Church; that in

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things ſurpaſſing our comprehenſion we were to captivate our underſtanding to the obedience of Faith propoſed to us by the Church of God.

To ſecure this refuge and have it in a readineſs, I framed to my ſelf, and propoſed to his Grace, this kind of demonſtration: That by natural evidences, I was convinced there was a God of infinite Goodneſs, wiſdom and power; That to theſe attributes it belonged, he ſhould provide for Man-kind means for obtaining their end of everlaſting bliſs. That by reveiled Oracles common to all Chriſtians I believed, he ſent down his Son Jeſus Chriſt for this purpoſe in humane nature, and to ſhew by his Example and Doctrine a ſure way to eternal happineſs. And providing not only for the age he lived in, but for all times to come; he left upon earth a Church furniſhed with convenient Laws for the foreſaid end. And whereas he

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foretold himſelf, that in future times there ſhould ariſe Hereſies and Controverſies, (as it is in the nature of men) it became his wiſdom and goodneſs to appoint a viſible Judge, with infallible aſſiſtance of the Holy Ghoſt, to determine all Controverſies emergent; which Judge was no other than the Pope of *Rome*, Succeſſor of St. *Peter*; to whoſe definitions therefore we ought to ſtand, and ſo quiet our minds.

The former part of this Demonſtration had a grateful acceptance with his Grace, as being rationally and Chriſtianly principled, and nothing averſe to Piety; till coming to the latter Propoſition, *That it became the wiſdom and goodneſs of Chriſt to appoint a viſible Judge Infallible upon earth to determine Controverſies:* He replied mildly, we had reaſon to go warily in cenſuring the wiſdom and goodneſs of God, if this or that thing ſeeming to us expedient, were not done in the govern-

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ment of the World: for who can pretend to know the depth of the wiſdom and knowledge of God; *to ſearch into his judgments, and find out his wayes?*

Rom. 11. 32.

This moſt rational advertiſement took deep root in my heart, ever thirſty of reaſon, and open to receive it: Neither did the modeſty of the Propoſer diminiſh, but rather augment the weight of it. It was in truth the firſt ſhock that touched me to the quick, ſtriking upon the very root of that Engine of Infallibility I leaned upon. Reflecting upon the matter in my ſolitudes, I perceived the weakneſs of the ground I built upon; I ſaw, that in like manner we may ſay; It belongeth to the goodneſs, wiſdom, and power of God, not to permit that his Holy Law ſhould be tranſgreſſed by vile creatures, and his ſupreme dread Majeſty offended by deſpicable vermine; Nor that Paſtors of Souls, (eſpecially the *Roman* Pope, deemed a Vice-

Vice-God upon earth) ſhould fall into errours, and ſcandalize, with wicked life, the people: And, alas! it is but too well known, he permits this. Shall we therefore waver in the Opinion of his goodneſs, power, and wiſdom? God forbid. Why then ſhould we think it a failure in his providence, or goodneſs, if beſides Holy Scriptures, abounding in all light and Heavenly Doctrine, to ſuch as are not wilfully blind, he did not appoint ſome viſible Judge univerſal for our direction; St. *Paul* ſaying, that *Holy Scriptures are able to make us wiſe unto ſalvation, that the man of God may be perfect, throughly furniſhed unto all good works.* 2 Tim. 3. 16. 17.

That Foundation alledging the neceſſity of a Judge viſible, univerſal, and infallible, being thus weakned, I proceeded to examine what right the Pope or Church of *Rome* could pretend to ſuch infallibility, the ſupport of all their incredible Do-

Doctrine. And first, the very inconstancy of their pretence to this priviledge, and great dissention of their Authors in asserting it, was to me a main reason of suspecting the truth of all, and a concluding argument that they cannot be certain of having it. For some will have the Pope himself alone, as Pope, or as teaching from his chair, to have this Infallibility of Doctrine. Others will not allow it him, but in conjunction with a Council either general, or particular of Cardinals and Divines. Others only attribute it to him in a General Council. Others neither separately nor conjunctly, and will only allow the Curch Universal to be Infallible. And finally, others of the most Learned affirm even the Church Universal, to be capable of a Material Errour by Probable Ignorance, though not of a Formal and Heretical one: which in substance is to allow the Church no more Infallibility than *Origen*, *Ter-*

Vide Bel. l. 4. de Rom. Pont. c. 2.

S. Tho. Turrecremata. Alphonsus a Castro apud Can. li. 4. de locis c. 5 concl. 2.

Tertullian, or any other particular true Chriſtian Believer hath, though ſubject to errors; (which Opinion if extended to make the Univerſal Church fallible even in Points Eſſential to ſalvation, is falſe.) And upon ſo great an uncertainty of their Infallibility, they will have us to build a certain infallible Belief of all they pleaſe to teach us; which is, to build a houſe incapable of falling, upon a ſandy and ruinous Foundation.

Now for their grounds for this pretended Infallibility; what is their warrant for it? Divine Scripture they ſay, for who but God could give ſuch a Priviledge? and what warrant have they for believing the Scripture, ſaying ſo, to be Divine and Infallible? The Infallible Teſtimony of the Church, ſay they again; their own *Roman* Church they mean. So they believe the Scripture is infallible, becauſe the *Roman* Church doth teſtifie it; and this

Church

Church to be Infallible, becauſe the Scriptures Teſtimony is for it. A circle in reaſoning, which Logicians would hiſs out of their Schools. Neither may *Becan*'s eſcape avail him, that they deal with Chriſtians who believe the Scripture: For no Chriſtian, but ſuch as they will make blind, can believe that there is any Scripture favouring their caſe in this particular, without clipping or corrupting it to ſerve their purpoſe. For example, Their main pillar for this Infallibility, fetcht out of the 24*th* chapter of St. *John*, *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever, even the Spirit of truth.* Their own Diſciples, who ordinarily know no more of Scriptures, than what they are pleaſed to ſhew to them for their ſeveral purpoſes; may think that Text to be pertinent for their pretentions. But who will take the liberty to read the Context before and after, will

John 15. 16.

will clearly find out, that the very ſame Text deſtroyeth their whole deſign, and taketh away all certainty of the Holy Ghoſt his aſſiſtance, for rendring their Decrees Infallible. The Text reſtored to its Integrity ſaith thus in their own Bible: *If ye love me keep my commandments, and I will ask my Father, and he ſhall give you another Paraclete, that he may abide with you for ever, even the Spirit of Truth, whom the World cannot receive.* By the firſt words you may ſee this to be a conditional promiſe, limited to ſuch as love God, and keep his Commandments: by the later words you ſee wordly and ſinful men expreſly excluded from receiving that gracious aſſiſtance of the Spirit of Truth; therefore to be ſure that the Pope and his Council have the aſſiſtance of the Spirit of Truth, we muſt be ſure that they love God, and keep his Commandments; but of this we cannot have ſecurity, their own Hiſtories relating,

Mundus, id eſt, rei magnens amator mundi, cum quo nunquam eſt amor Dei. Gloſſ. interlin. *Non habent ſpirituales oculos quibus Spiritum Sanctum vident mundi amatores,* Gloſſ. ordinaria.

and the world knowing enormous vices in them.

What they alledge out of St. *Paul* writing to *Timothy*, that *the Church is the pillar and ground of Truth*: We freely admit it as due to the Universal Church, not to any particular; but less to one found guilty of so many and great errours, such as the *Romish* is; whose ambition in claiming and appropriating to it self all the commendations delivered of the Church Universal, is no less reprehensible, than as if the Scribes and Pharisees persecuting our Saviour, should appropriate to their Synagogue all the praises given to *Moses* and *Aaron*. Would not you wonder, that their chief Champion Cardinal *Bellarmine*, should bring for proof of the Popes Infallibility, that in the Old Law God commanded Two *Hebrew* words, or Two stones, signifying *Doctrine* and *Truth*, to be put in the breast-plate of the High Priest? And what then?

Tim. 3. 15.

Bellar. de sum. Pon. l. 4. c. 2.

Exod. 20.

then? will you infer thence more Infallibility in the Pope, than in thoſe High Prieſts you bring for example? Will you make them all Infallible, even *Caiaphas?* if we will ſpeak in earneſt, I would ſuppoſe theſe words ſo inſerted, were an advertiſement to the High Prieſt, that he was to exerciſe Doctrine and Truth, as becoming his place. The ſame advertiſement I allow the Pope ſhould have; and I wiſh he did always do accordingly. This is the utmoſt that Text can afford. And of this weight are the other Texts they bring, to aſſure us of the Infallibility pretended, to build all our Belief on.

This main Foundation of the *Romiſh* Church being thus weakened; I began with more liberty to pry into, and examine exactly, the Myſteries and Tenents of both parties, Proteſtant and *Romiſh*. To which purpoſe, if I had no other notice of the Proteſtant cauſe than that afforded

by Popiſh Writers and Informers (as long time I had not) I ſhould have been for ever kept from adhering to it. Here I perceived a great Inſincerity of dealing in the proceeding of *Romaniſts*; who to make odious their Adverſaries, gathered up out of the Writings of ſome particular perſons, a heap of ſome extravagant doctrines; adding thereto humane frailties of their private lives, (whether true or falſe, I will not debate now) but certainly ſuch, as any wiſe and modeſt Proteſtant would abhor no leſs than any of themſelves; And if he were to repay them in the like coin, he may by their own mouth do it ſuperabundantly. For Two certain Families or Orders of them, reputed the moſt learned and grave of all, (but very oppoſite in doctrine) paſſing from the Gravity of Scholaſtick Diſputes to the Scurrility of Infamatory Libels, have publiſhed of late ſuch damnable doctrines, and hideous vices

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the one of the other, as any humane, and more a Chriſtian heart, would tremble to hear. Which, leſt I ſhould defile this ſacred place, or your ears, or my own mouth, I will not relate now. But I thought it fit to inſinuate to them, that this foul and killing Armour of their own againſt themſelves is in a readineſs, if our neceſſary defence would require to draw it; but ſuch a neceſſity not intervening, I think it unbecoming an Evangelical Preacher to ſtir that dung; and indeed no effective way to conclude with ſerious minds upon ſo weighty a matter; being certain, that in all Congregations of men there are defects in particulars. The true and proper way (being to deal as becomes men of ſolid and ſerious temper) is, to examine thoſe Tenents wherein each party doth generally agree with publick Uniform conſent: which I have done:

And begimming with the Church

of *England*, I find the eminent persons of it, by Uniform consent of word and writing, assert the summ of their Faith and Religion to be the Word of God, contained in the undoubted Canonical Scripture; besides which, & the plain indubitable consequence of it, they require nothing to be believed as matter of Faith. What rule could be imagined more sacred and excellent than this, for the instruction of men in Faith, and good manners? If you fancy Infallibility or Antiquity, what more Infallible or Ancient than the eternal Word of God? if Sanctity and Wisdom, what can be imagined more holy and wise, than the counsels of Christ our Saviour, the sentences of holy Prophets and Apostles? if the Lustre of Miracles, what more admirable and certain than those wrought by our Saviour, and his Prophets, and Apostles, in confirmation of their Doctrine? if Universality, all true Christians do

Article 20.

do agree in embracing and honouring Canonical Scripture.

Now as to the *Roman* Church; the Tenents of it, as oppoſite to the Proteſtant, ſhall be conſidered for the preſent to be reducible to theſe ſeven heads. Firſt, the Infallibility and Supremacy of the Pope. Secondly, the Myſtery of Tranſubſtantiation. Thirdly, the Worſhip of Images. Fourthly, the Praying to Saints and Angels. Fifthly, the Half Communion denied to the Laity. Sixthly, the uſe of Indulgences, and doctrine of Purgatory. Seventhly, the celebrating of publick Divine Worſhip in a Language generally unknown to the people, and prohibiting the generality the reading of the Holy Scriptures.

Pope's Infallibility.

As to the Firſt, we have already declared how ill grounded their

pretence to Infallibility is. Now it
St. Tho. 22. remaineth to ſhew how heynous a
q. 13. crime it is to attribute it to the
Art. 3. Pope or his Council. Their own
Laiman. Divines with S. *Thomas Aquinas* do
li. 4. tr. agree, in aſſerting, that of all ſins
10. c. 6. Blaſphemy is the greateſt. The ſame
1 p. q. 16. Divines do accord in ſaying, it is
art. 18. 30. Blaſphemy to attribute to any creature what is proper to God; whereas God's Attributes are indiſtinct from himſelf, and ſo to aſcribe any of them to a creature, is to make ſuch a creature God. Now, that Infallibility is one of God's chief Attributes incommunicable to any
1 p. q. 16. creature, the ſame St. *Thomas* teach-
art. 8. eth expreſly; grounding his Opinion upon theſe words of the Eleventh Pſalm, according to the *Latine* Tranſlation; *Quoniam diminutæ ſunt veritates à filiis hominum*, that verities are maimed among the
Pſal. 11. 1 children of men. To which is conſonant the *Engliſh* Tranſlation of the ſame Text, that *the faith is*

fail

fail from among the children of men: But more reſolutely the hundred & fifteenth Pſalm declareth, that *all men are lyars*. Therefore the *Romaniſts* attributing Infallibility of Doctrine to their Pope are guilty of Blaphemy, the moſt hainous of all crimes; which is evidently deduced from premiſſes of their own Theology. Pſal. 115. v. 11.

This hainous Blaſphemy of parallelling the Pope with God in the Attribute of Infallibility, is raiſed to a higher degree in their practice of making him Supreme and Abſolute Judge and Arbiter of the Law of God and his Holy Scripture. So as for the belief and practice of all, we muſt ſtand to his Declaration; in ſuch degree, that *Bellarmine* ſticketh not to ſay, if the Pope did command Vices, & prohibit Virtues, the Church would be obliged to believe Vice to be good, and Virtue bad. Nay the Council of *Conſtance* profeſſedly commandeth the Popes *Bellarmin. li. 4. de Rom. Pont. c. 5.*

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Decrees to be preferred to the Institutions of Christ. Whereas confessing that our Saviour did ordain the giving of the Sacred Communion under both kinds to the Faithful people; and that the Apostles and Primitive Church did practise it so: notwithstanding they command, that for the future it be not given to the Laity, but under one kind. Proposing no other reason for it, than that the precedent Popes & Church govern'd by them, practised it so: though contrary to the practice of Christ and his Apostles. Whereby they extol the Pope to a degree Superiour to God himself in the Government of humane kind. If the Laws of *England* were not to be understood or practised in *Ireland*, but according to the will & declaration of the King of *France*; certainly the King of *France* would be deemed of more Power and Authority in the Government of *Ireland*, and the people more Subject to him than to the

Concil. Constan. Sess. 13.

the King of *England:* So if the Law of God is to be meaſured by the Popes will and declaration: certainly the Pope is above God in the Government of man-kind.

Who would believe that any Chriſtian would preſume to ſay, that it ſhould be a greater ſin to tranſgreſs an Eccleſiaſtick Law of the Pope, than to break the Law of God? yet *Coſterus* one of the chief defenders of the *Romiſh* Doctrine, ſticketh not to ſay ſo much; reſolutely aſſerting, that it is a greater ſin in a Prieſt to Marry, than to commit Fornication or keep a Concubine in his houſe: That Greater ſin, in his opinion, being but a tranſgreſſion of a Papal Law; and the other reputed by him for Lighter, a treſpaſs againſt the Law of God expreſſed in his Divine Decalogue. What Chriſtian ears can abide to hear ſuh execrable Blaſphemies? will they wonder now that the Pope ſhould be taxed with that Antichriſtian Impiety

Coſterus c. 15. enchiridii, propoſ. 9.

Dan. 11. 36. 2 Theſſ. 2. 4.

ety declared by *Daniel* the Prophet, and by S. *Paul*, *who oppoſeth and exalteth himſelf above all that is called God?* Here you ſee the *Romiſh* Church guilty of that Abomination mentioned in our Text, of extolling man above God.

Pope's Supremacy.

To this enormity of robbing God of his prerogatives, is joyned another of making the Pope Supreme Head, and Maſter of all Chriſtians; not only in ſpiritual matters, but alſo in their temporal intereſts, with power to depoſe Kings, and move their Subjects to Rebellion againſt them, when they do not obey his will; as it was declared in the *Lateran* Council under *Innocent* the Third by theſe terrible words: *A temporal Lord warned by the Church doth neglect to purge his Land of Hereſie, let him be excommunicated*

Council. Lateran. c. 3.

the Metropolitan; and if within a year he gives no ſatisfaction, let that be ſignified to the Pope, that from thenceforth he may declare his Subjects abſolved from their obedience to him, and expoſe his lands to be occupied by Catholicks. And ſo was done to King *John* of *England* by the ſame Pope *Innocent* the Third, as it is recorded by *Polidor Virgil*; to the Emperour *Henry* the Fourth by *Gregory* the Fourth; To *Frederick* the 2d. by *Innocent* the 4th. and to ſeveral other Chriſtian Princes, as *Suarez* relates; making the Practice of Popes herein an Argument of their Power for doing ſo. Which kind of arguing as I was admiring in ſo exact a Schoolman, and reflecting upon the power of prejudice, and education even over the moſt ſublime wits; an ingenious Divine of the Univerſity of *Dublin* reply'd facetiouſly, it was a very concluding argument, that proceedeth *ab actu ad potentiam*, being he *did* ſo, it's figu

Polidor. lib. 15. Suar. li. 3. defenſ. c. 23.

ſign he *could* do it; that was good for a jeſt: But *Suarez* to be in earneſt, and give conſiſtence to his argument, ſubſumed, that the Church Univerſal did ſee and approve of this proceeding; and the Church being Infallible, could not approve it, if not Lawful. Many other controverſies would have a quick deciſion, if this diſcourſe were Legal. That all ſaw it, is allowed; but that all approved of it freely, is denyed. Force and fear made them ſuffer, what they would have reſiſted if they knew how.

I remit enlarging upon the injuſtice of the Pope's pretenſions herein, to another occaſion; and their unreaſonable exclamations againſt the claim of our Princes to Supremacy of power over their ſubjects; being they pretend no other, than ſuch as the godly Kings of *Iſrael* had in their time over the *Jews*, and the Chriſtian Emperors in the primitive Church over their reſpective ſubjects;

jects; as it is declared in the 37. Article and 2. Canon of the Church of *England*.

Only I will reflect at preſent upon the cruelty the Pope has practiſed of late towards the unhappy *Iriſh* his Followers, in purſuit of his pretended power of depoſing Kings; That being no matter of Faith, nor paſſing a probable Opinion, as *Azor*, *Peron*, and other very learned Authors of his own party do declare: If we may call probable, a doctrine ſo damnable, that the great Parliament of *France*, (wherein, of 200. Votes, only 6. were Proteſtants, in the year 1604. (commanded *Suarez* his Book containing this doctrine, to be burned by the hands of the publick Executioner; and ordered the Jeſuits to have their preachers exhort the people to the contrary doctrine; or otherwiſe they ſhould be proceeded againſt as Traytors and Diſturbers of the publick peace: Beſides, all their own Divines

Azor. 2. *li.* 11. *c.* 5. *q.* 8. *Peronus in replica ſua typis data anno* 1620.

vines generally asserting, that in a probable controversie, one may with safety of conscience follow the side he pleaseth: Yet the Pope prohibited severely the *Irish* to disclaim that seditious doctrine, let them suffer never so many penalties and suspicions for it. So zealous is his Holiness, not of the salvation of souls, but of the conservation of his own Grandeur; in having all power upon Earth at his will, and the Crowns of Kings to stand or fall at his beck! is not this to exercise tyranny and cruelty in the conduct of souls?

Transubstantiation.

Touching the second Point proposed, of Transubstantiation, I signified before how prodigious that engagement was, and what weak Foundation they had for it in Scripture. Now I will declare how directly contrary to Scripture it is

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and to the doctrine of the Fathers of the Primitive Church. The Council of *Trent* accurſeth ſuch as affirm *Bread and Wine to remain in this Sacrament after Conſecration.* And yet St. *Paul* teacheth us expreſly; and repeateth the ſame Doctrine ſome five times over; that after Conſecration it is Bread which is broken and eaten. *The Lord Jeſus the ſame night in which he was betrayed, took Bread, and when he had given thanks, he brake it, and ſaid, Take, eat, this is my Body, which is broken for you, this do, in remembrance of me.* Of the Bread he took in in his hand, all that followeth is affirmed; to wit, that he brake it, and that it was his Body. And whereas in a litteral ſenſe it could not be ſaid with truth or propriety, that the Bread was his Body, as you may not ſay with ſenſe, that a ſtick is a ſtone, he declareth immediatly, that he ſpoke in a figurative ſenſe, willing it to be a commemoration

Tridnt. ſeſſ. 13. can. 3.

1 Cor. 11. 33. 13.

or remembrance of him; the Bread ſtill remaining in the nature of Bread though elevated by Chriſt's Inſtitution to a ſupernatural and ſpiritual power of giving Grace to well diſpoſed Receivers. And ſo St. *Paul* in ſeveral verſes after, making mention of that Conſecrated Element, calls it ſtill Bread; *as often as you eat this Bread*; *Whoſoever ſhall eat this Bread, &c.*

In all which St. *Paul* doth but conform himſelf to the words of our Saviour, which he relateth exactly, as ſet down by St. *Luke* in the 22*th* Chapter of his Goſpel, v. 16. *And he took Bread, and gave thanks; and brake it, and gave unto them, ſaying, This is my Body, which is given for you: This do in remembrance of me.* And when our Saviour himſelf thus declareth his words to be in a figurative ſenſe; after an uſual and plain manner of ſpeaking; it is a diſorder to run to a violent explication of them, containing wonders ſurpaſſing

paſſing humane underſtaning, without any propable ground in the holy Text; as the Papiſts do to maintain their doctrine, with this or the like gloſs: *This is my Body*, that is, the thing contained under thoſe Forms, is, by converſion and ſubſtantial tranſmutation, my Body. So as pretending to ſtick to the letter, they only keep the ſound of the words; and to give them ſenſe for their purpoſe, they unaware produce a trope, or ſomething darker; a paradox, repugnant to humane reaſoning, and nothing coherent with the context.

We agree all in calling the holy Euchariſt a Sacrament; why ſhould we not then agree in taking the expreſſions touching it in a Sacramental way? A Sacrament, in common, is a ſign of a ſacred thing: *Signum rei ſacræ*, as Divines do ordinarily define it. Why may not the Sacrament of Chriſt's Body be called a ſign of his Body: Why may not

we underſtand that to be the meaning of Chriſt's words, when taking the Bread, he ſaid, *This is my Body?* to wit, this is the ſign of his Body. It being uſual to call Sacramental ſigns by the name of the things ſignified by them. As St. *Auguſtin* teſtifyeth, ſaying, *Sacraments are ſigns, which often do take the name of thoſe things which they do ſignifie and repreſent.* And to our purpoſe addeth, that *after a certain manner, the Sacrament of the Body of Chriſt is the Body of Chriſt.* So the Lamb being a ſign of the Paſſover, is called the Paſſover, *Mat.* 26. 17. *Exo.* 12. 11. The Rock being a ſign of Chriſt ſuffering for us, is called Chriſt; *and the Rock was Chriſt,* 1 *Cor.* 10. 4. and Baptiſm the ſign of Chriſt's Burial, is called Chriſt's burial, which St. *Auguſtine* applyeth to our purpoſe, ſaying, *As Baptiſm is called Chriſt's Burial, ſo is the Sacrament of the Body of Chriſt called his Body.*

Beſides

Beſides *Bellarmine*, and all other *Romiſh* Writers do confeſs, being not able to deny it, that the words of our Saviour, touching the ſecond part of of this Sacrament, to wit, the Cup, are figurative: *This Cup is the New Teſtament of my Blood.* Where they acknowledge a Trope in the word Cup or *Calice*, taking it for that which is in the Cup. Why will not they likewiſe admit the former words relating to the Bread to be figurative? ſuch preſſing reaſons moving to it, and ſuch terrible inconveniences attending their conſtruction, as hereto has been, and after ſhall be further declared.

Non enim Dominus dubitavit dicere, hoc eſt corpus meum cum ſignum dare corporis ſui Aug. 10 con I Adaman: cap. 13 Non negat in verbo calix tropum eſſe: Bellarm. de Euch. l. 1 c 11

Now that the moſt Reverend Fathers of that happier Age taught by Chriſt and his Apoſtles were of our Opinion, taking the words of our Saviour in a figurative ſenſe, and the Euchariſtical Bread a Type, or Sign of his ſacred Body, is clearly ſeen by their writings, ſuch as could eſcape the blots of the *Roman* Ex-

purgatory. Venerable *Denis Areopagita* was ignorant of Tranſubſtantiation; and ſo diſtinguiſhed between the ſubſtantial ſigns and Chriſt ſignified by them, ſaying, *By thoſe Reverend ſigns and Symboles Chriſt is ſignified, and the faithful made partakers of him.* He calleth the Sacrament a Type, even after Conſecration, as *Bellarmin* himſelf confeſſeth. So that according to St. *Denis* the Elements of the *Bread* and *Wine* in this Sacrament are Types and Symboles; which is to ſay, figures and ſigns of the Body and Blood of Chriſt though not bare ſigns, but really exhibiting Chriſt and his Spiritual grace to the faithful, duly diſpoſed: which being St. *Denis* his expreſſion, fully agreeth with the belief of the Church of *England* in this particular.

Dianis. Areopagita Eccleſ. hierar. c. 1 Imo & Dionisius cap. hier. 3. Euchariſtiam. vocat antitypon Belar. li. 3. de Euchar. c. 15. n. ſed hoc.

St. *Chriſoſtom* delivereth clearly the ſame Doctrine, ſaying, that *before the Bread is ſanctified we name it Bread, but the Divine Grace ſanctifying*

Chriſoſt. epiſt. ad. ad Cæſar. contr. hereſ. Ap. Pellinat.

ing it, by the means of the Prieſt, it is freed from the name of Bread; but is is eſteemed worthy to be called the Lords Body, although the nature of Bread remains in it. But St. *Auſtin* is moſt eminent in clearing this point, where he bringeth in Chriſt thus ſpeaking to his Diſciples: *you are not to eat this Body which you ſee, or to Drink that Blood which my crucifiers ſhall powre forth. I have commended to you a Sacrament, which being ſpiritually underſtood ſhall quicken you.* And again he ſaith *that Chriſt brought them to a banquet in which he commended to his Diſciples the figure of his Body and Blood. For he did not doubt to ſay, This is my Body, when he gave the ſign of his body.* And in another place he ſaith; *that which by all men is called a Sacrifice is the ſign of the true Sacrifice, in which the fleſh of Chriſt after his aſſumption is celebrated by the Sacrament of remembrance.*

Aug. in Pſa. 98.

Contra Adamantium cap. 14.

Contra Fauſtum manichæum.

Theodoret is more emphatical upon this ſubject, ſaying, *Chriſt honoured*

Theodorus Dialog. 3. *c.* 34.

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the Symboles and the Signs which are seen, with the title of his Body and Blood; not changing the nature, but to nature adding grace. For neither do the mistical signs recede from their nature; for they abide in their proper substance, figure and form, and may be seen and touched &c.

Pelaigius Papa de duabus naturis contra Enti chem & Nestori nm. vide Vecherel. in dissert de missa & expo sitione verborum institutionis cœnæ Domini Pag. 14.

I will conclude these testimonies with one that may haply carry more weight, if not deemed infallible, I mean of Pope *Pelagius*, speaking thus: *Truly the Sacrament of the Body and Blood of Christ which we receive is a Divine thing; for that by it we are made partakers of the Divine nature; and yet it ceases not to be the substance or nature of Bread and Wine. And truly an Image and similitude of the Body and Blood of Christ is Celebrated in the Action of the Mysteries.*

I am to suppose it will be replyed (for some exception must be conceived against evidences so clear and executive) that these testimonies of the

the Fathers are not to be ſeen thus in their more corrected edition; which I have reaſon to believe, having ſeen the venerable writings of the moſt ancient and grave Fathers of the Church, both Greek and Latine, defaced with large blots, whereſoever they were found oppoſite to the preſent Tenents and practice of the *Roman* Church, according to the direction of the *Roman* Expurgatory. They pretend that Proteſtants have inſerted into the Books of the Fathers, thoſe clauſes favouring their own Doctrine, but who can believe, that ſo many weity Volumes making up great Libraries, ſhould be newly printed to receive ſuch ſupplies? that ſo many clear ſentences concording with the Context; ſhould be ſo artificially conveyed into the very heart and marrow of the Homilies of the Fathers? The contrary is the more credible to me; I having ſeen very ancient Libraries, which never came

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under the hands of a proteſtant, expurged of ſuch clauſes and ſentences according to the Rule of the *Roman* Expurgatory.

Scot. in 4. deſ 11. q 3. Ocham ib. q. 6. Biel lect. 40 in Canon. miſſæ. Roſſens c. 1. o. 1. controv. captiv. Babil.

Beſides this, *Scotus*, *Ocham*, *Biel*, *Fiſher* Biſhop of *Rocheſter*, *Baſſolis*, *Cajetan*, *Melchior*, *Canus*, and others, many eminent Schoolmen have affirmed, that the doctrine of Tranſubſtantiation is not expreſſed in the Canon of the Bible, And certainly it was no Article of Faith, before the *Lateran* Council declareth it for ſuch, 1200. years after Chriſt, as *Scotus* and others do affirm. And even after this declaration, ſeveral of their cheif Teachers continued affirming that Article not to be contained in Scripture; eſpecially *Baſſolis*, *Cajetan*, *Melchior*, *Canus*, and ſo they coyned it of their own heads; for they could not declare it to be revealed, if it was not in Scripture.

Baſſolis, Cajetan, apud ſuar. to 3. Diſp. 40 ſec. 3. Canus loc. com. l. 3. fun. 3.

Their doctrine of Tranſubſtantiation and Corporal Preſence of our Savi-

Saviour in the Sacrament of the Altar being thus grounded; conſider how ſeperate is their reſolution, in giving to the Conſecrated Wafer the Worſhip of Divinity; nay greater then ever they give to the true undoubted God; as is well known to ſuch as have ſeen the ſumptuous Pomp of *Spain*, and other Popiſh Countries, in adoring the Conſecrated Hoſt. Even ſtanding to their own principles, they can never be abſolutely certain of Chriſt's Corporal Preſence, under thoſe Forms of Bread; That depending, as themſelves teach, from the intention of the Prieſt conſecrating, and his due Ordination; and this latter again depending from the intention of the Biſhop that ordained him, and his Legal ordination, and ſo upward of endleſs requiſites impoſſible to be known certainly upon any occaſion, as *Bellarmine*, *Vega*, and all their Writers commonly do confeſs. What blindneſs therefore is it to give Divine

Bellar. li. 2. de juſtic. c. 8.

vine Worſhip to a thing they know not certainly to be more than a piece of bread?

Vera lib. 2. de juſtiſe. 17.

Some, preſſed with this Argument, did anſwer that they were free from Idolatry in their practice herein, becauſe they believe that hoſt to be God. But upon this account, the *Egyptians* worſhipping the Sun for God, and the *Iſraelites* adoring the Golden Calf, believing it was the true God that brought them out of *Egypt*, and the groſſeſt Idolaters that ever were, may plead for excuſe from Idolatry, alledging unwilful miſtakes. To this again ſome of them reply, that they do not barely ſuppoſe Chriſt to be really preſent under the Form of bread; but that they know and believe it upon the ſame ground and motives, upon which they believe that Chriſt is God, and conſequently to be adored. Whereby certainly they give great advantage to the Enemies of Chriſt's Divinity; ſeeing they make the

the truth of these two things equal, that is, the Divinity of Christ and Transubstantiation. And of the untruth of this bold Assertion, I will take learned *Bellarmine* for judge; who when he proves the Divinity of Christ, goes through Nine several classes of Arguments (of which Six are wholly out of Scripture) with uncontrollable strength and admirable clearness. But being to prove Transubstantiation out of Scripture, his onely argument is from those words of our Saviour, *Matth.* 26. *Take eat, this is my body.* And finding that proof not clear enough, appeals to the Authority of Councils and Fathers, concluding the chapter thus: *Though in the words of the Lord there may be some obscurity, or ambiguity, that is taken away by the Councils and Fathers of the Church*; and so passes to that kind of proof.

Bellar. de Christo, l 1. c. 4.

De sacr: Eucbar: l: 3: c: 19

But whatsoever be of Scripture for Transubstantiation, it is intolerable

ble boldneſs to ſay, there is the ſame reaſon for the adoration of the Hoſt, as for Chriſt's Divinity it ſelf whereas for the one we have a plain command in Scripture, and for the other nothing like it. St. *Paul* tells, that *all the Angels are commanded to wor-*
Heb. 1. 6. *ſhip the Son of God; and that at the name of* Jeſus *every knee ſhall bow,*
Phi. 2 10. *of things in Heaven, in Earth, and under the Earth.* And St. *John* telleth from his Maſter's mouth, that the Heavenly Father commanded that *all men ſhould honour the Son, even as*
Jo. 5. 33. *they do the Father.* But where is the leaſt intimation given, that we are to worſhip Chriſt in the Sacramental Bread, ſuppoſing him preſent there? If you anſwer, the general command extendeth to him where ever he is preſent; I ſay you may upon that account, as well worſhip him in the Sun, and in the Moon, and in any other Bread, for in all he is preſent as God.

I will conclude this Point with an-

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ſwering the argument I ſaw, taken for the moſt weity againſt our Doctrine hitherto declared, of taking the Sacrament of the altar for a commemoration of our Saviour, and ſpiritual partaking of his bleſſed Body and Blood, for the food of our ſouls to life everlaſting, without any real tranſmutation of the ſubſtances that if the *Jews* did take his words in this ſenſe, they could not in reaſon ſtrive among themſelves, ſaying, *How can this man give us his fleſh to eat?* nor his Diſciples ſay, *This is an hard ſaying, who can hear it?* And Chriſt replying, did not reprehend their miſunderſtanding his words, but repeated his former doctrine, ſaying, *Except ye eat the fleſh of the Son of man, ye have no life in you.* John 5 51

This argument I once over valued; but conſidering it better, I look upon it as a tacit cenſure of Chriſt's reply for non-pertinent, to ſatisfie the Objection of his Hearers. ſhall we pretend to underſtand their meaning

ning better then Christ, to whom they spake? or is it impssible that the malice of the *Jews* would not, or the simplicity of the Disciples could not understand the height and mysterious sense of the words of our Lord? *viz.* that the Elements of Bread and Wine, consecrated and taken in a Sacramental way in remembrance of his Death and Passion, should feed to life everlasting the Faithful, taking them with due preparation, as Protestants do understand in conformity with the Fathers of the Primitive Church before related: but that rather they understood them of a corporal and fleshly eating of his body as Papists do; and so represented Difficulties which reason dictated against the like expression, such as we did in the begining of this Discourse. You say he did not correct such understanding? but he did apparently, replying to the Objection of his Disciples; *It is the spirit that quickneth, the flesh profiteth nothing:* Jo. 6,3

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The words that I ſpeak unto you, they are ſpirit, and they are life. Wherewith he draweth them from an apprehenſion of a corporal eating, to that of ſpiritual feeding, conducing to the everlaſting life of their ſouls. His reply to the *Jews*, ſignifies, they underſtood him, as we do of a ſpiritual eating, and miraculous operation, which they would not believe: and ſo he repeateth the ſame doctrine to them, with the commination annexed, that if they did not eat his fleſh, they ſhould not have life in them.

Worſhip of Images.

As to the third point, of worſhiping Images, it is clearly prohibited by God in the ſecond precept of the Decalogue; *Thou ſhalt not make unto thee any graven Image, thou ſhalt not bow down thy ſelf to them.* This Precept they have put out of their Exod. 10. 4. 5.

Catechiſm, to give place to their own of worſhipping of Images, with the ſame honour due to the perſons repreſented by them; and conſequently the Image of God, and Chriſt, with *latria*; of the Virgin *Mary* with *hyperdulia*; of Saints with *dulia*, according to the graduation they expreſs. This to be the general Tenent with them, *Azor* declareth in theſe words, *It is the conſtant judgement of Divines, that the Image is to be honoured and worſhipped with the ſame honour and worſhip, wherewith that is worſhipped whereof it is an Image.* Nay, they will have us believe, that God did ordain ſo much in the firſt commandment, and ſo contradicted himſelf, prohibiting in the ſecond commandment, what he commanded in the firſt. *Lau*: *Vaux* in his Catechiſm to this Queſtion; *Who breaketh the firſt commandement of God, by irreverence of God?* giveth this Anſwer; *they that do not give due reverence to*

Conſtans eſt Theologorum ſententia imagines eadem honore, & cultu honorari & coli, quo colitur, id cujus eſt imago, emago, Azor *in ſtit. mor. to. 1. l. 9. c. 6.*

God

God and his Saints, or their reliques and Images? What reverence they pretend due to Images, *Jacobus de Graffijs* declares fully, according to what has been ſaid before.

Deciſsione caſuum conſcientiæ. p. 1. l. 2. c. 2. ſect. penult.

But *Dionyſius Petavius*, one of their moſt warrantable Antiquaries, telleth us, that *for the four firſt Centaries, and farther, there was little or no uſe of Images in the Temples or Oratories of Chriſtians*; and ſuch as was, Pope *Gregory* declareth, it was only for Hiſtorical uſe, for information of the unlearned, not to worſhip them, and ſo writeing to *Sereneus* Biſhop of *Marſile*, who brake down the Images that were in his Church, ſeeing the people worſhipping them, ſaith thus; *We commend you, that you have that Zeal, that nothing made with hands ſhould be worſhipped; but yet we judge that you ſhould not have broken thoſe Images; for painting is therefore uſed in Churches, that they which are unlearned, may yet by ſight read theſe things upon the walls, which they can-*

Pet. dogma Theol. l. 15. c. 3. ſ. 13. c. 14. ſ. 8.

Gre. regiſt. l. 7. Ep. ſ. 209. ad Sereuum.

not read in books; therefore your brotherhood ought both to preserve the Images, and restrain the people from worshipping them.

This difference betwixt making an Image, and worshipping of it, is confirmed by the example of the brazen Serpent, which God himself ordered to be made; which when onely made and looked upon, was a Medicine; but when worshipped, it became Poison, and was destroyed.

Num. 21. 9. 2 Kin. 18. 4.

Learned *Vasques* acknowledgeth, that the worship of God by an Image is clearly prohibited in the second Commandment; and not only the worship of an Idol, saying, that *it is plain in Scripture, that God did not only forbid that in the second Commandment which was unlawful by the Law of Nature, as the worship of an Image for God, but the worshipping of the true God by any similitude.*

Vasq. in 3. *p. dis.* 94. *c.* 3.

Nicephorus Calixtus relating the Heresie of the *Armenians* and *Jacobites*

Niceph. l. 8. *c.* 53.

bits, ſays, they made Images of the Father, Son and Holy Ghoſt, which he cenſures as a moſt abſurd thing; *quod perquam abſurdum eſt*, yet they do it in the *Roman* Church. But *S. Clement* of *Alexandria*, of Images in general declareth thus: *We have no Images in the world, it is apparently forbidden to us to exerciſe that deceitful art: for it is written, thou ſhalt not make any ſimilitude of any thing in Heaven above, &c.* Lib. 7. Hom. & in paræn.

They confeſs it is ſinful to worſhip an Image *terminative*, or in it ſelf: but pretend it lawful to worſhip it *relative*, or for God or the Saints ſake, who is repreſented. A ſtrange way of ſerving God! to tranſgreſs his Commandment to pleaſe him.

Saul was reprehended and ſeverely puniſhed, for this kind of officiouſneſs: when being commanded to deſtroy all that *Amaleck* had, he ſpared ſheep and oxen to ſacrifice to the Lord. But that fair pretext could not excuſe his diſobedience: and

what he thought religious devotion, was declared to be no better than Idolatry. *Samuel* intimating to him this fearful Verdict; *Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? behold, to obey is better than sacrifice; and to hearken, than the fat of Rams: for Rebellion is as the sin of Witchcraft, and stubbornes is as iniquity and idolatry.* This being so, when God is so clear and absolute in commanding not to bow down to Images, adding to this Precept, (beyond others) special expressions of jealousie, and commination of severity against infringers of it; how can bowing down to them be justifyed with colours of devotion? or excused from rebellion or stubbornness which is censured to be *Idolatry*?

1 Sam. 15.22.23.

Besides the worship of an Imag *terminative*, and not *relative*, include a contradiction; the very essence o an Image including relation to and

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ther; whereas nothing can be an Image of it ſelf. Wherefore the ſame precept that prohibits a terminative worſhip, excludes a relative. But whatſoever may be intended by theſe expreſſions, how many of the commonalty take notice of that diſtinction? very few certainly. When they bow down to an Image, the Image it ſelf down-right they worſhip. Then generally they commit Idolatry in this practice, or at leaſt a ſin, in expoſing themſelves to a danger of committing it.

But what of the inconveniencies of this practice? one comes to a Church or Chappel loaden with Images, and before he can recollect himſelf and think of God, his imagination and eyes run upon thoſe pictures, and he returns home more full of Figure, than of Spirit.

Invocation of Saints.

Now to the Fourth: Their invocation of Saints, is contrary to God's Ordinance, who hath appointed his Son Jesus to make intercession for us: who is more compassionate, better able, and more willing than any of the Saints or Angels to help us: And himself assureth us, that *whatsoever we ask the Heavenly Father in his Name, he will give it us.* Contrary to this and the declaration of St. *Peter*, that *there is not salvation in any other; and that there is no other name under heaven given among men, whereby we must be saved.* The *Romish* Church teacheth her children, to call the blessed Virgin *Mary* their life and hope, *vita, dulcedo, & spes nostra*, their Redeemer and Saviouress: *Reparatrix & Salvatrix desperantis animæ*: their comfort and giver of spiritual grace, *irroratrix & lar-*

Rom. 8. 34.

Joh. 5. 16.

Acts. 4. 12.

largitrix ſpiritualis gratiæ: with other extravagancies, certainly unwelcome to that glorious Mother of Chriſt, and true humble ſoul, who in that her famous canticle acknowledgeth her very lowlineſs to be the motive of God's high favours to her, *for he hath regarded the lowlineſs of his Hand-maiden.* Luke 1. 46. The like exorbitancies they preach and teach of other Saints. As I was conſidering this point, came to my hands a paper of mine own, cenſuring the doctrine I heard in a Sermon preached where I was preſent, in the City of *Palencia* in *Spain*, the year 1661. by a Fryer of a certain Order, upon the Feſtivity of one of their Saints, ſaying of him, that he was incapable of erring in his doctrine: that his doctrine was of equal authority with the Bible: that whatſoever ſuch a Saint did ſay, (though falſe in it ſelf) he ſaying it, muſt be true. The proofs he brought for theſe deſperate poſitions, were as mad as the poſitions them-

themſelves, and ſo ridiculous, that I dare not relate them in this grave Auditory, though I have them in writing. Let not malice gather by this diſcourſe that I revile the Saints, or repine at their glory; I rejoyce at it, and bleſs God for ſo rewarding his Servants. What I reprehend, is, the blaſphemous abuſes committed in the worſhip of them, unpleaſing certainly to the Saiuts.

A facetious expreſſion of a *Spaniſh* Preacher, may be a ſerious proof of this being ſo. Preaching upon the Feſtivity of a Saint, Founder of a certain Order, he feigned, that ſtudying his Sermon, he had an extaſie or dream, wherein finding himſelf in Heaven, he ſaw that Saint he preached of behind the door, hiding himſelf; and being queſtioned why he did ſo? anſwered, He came there, being aſhamed to hear the mad expreſſions of his Fryer's, in praiſing and extolling him upon ſuch days.

And certainly, if the Saints living

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in glory were capable of ſhame and ſorrow, they would grieve and be aſham'd at the proceedings of their wild worſhippers. Of this I made grievous complaints to the Inquiſitor General of *Spain*, crying againſt exorbitancies of that kind, repugnant to all Chriſtianity; being commiſſioned by himſelf to give him account of what doctrine I found cenſurable. Even then, and in that Country, I cried againſt theſe exorbitancies: but how ſucceſsful my good intention to that purpoſe was, I do not know; for this malady groweth ſtill: The way of getting the credit of a ſound Catholick with the blind Vulgar, is, to exceed in this practice: as to ſpight the *Jews*, and ſeem true Chriſtians, they will eat more Pork than their ſtomach can bear: ſo to ſpight Proteſtants, they will run beyond all meaſure, even of their own principles, in advancing Saints: For one Church dedicated to our Saviour, you will ſee

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an hundred dedicated to divers ſaints: for one *Pater noſter*, ten *Ave Maries*: for one diſcourſe or praiſe of God, a thouſand of their reſpective Saints. Whereof I often ſaw, to my deep grief, ſad experiences. A perſon of Quality lyes dying, in comes a Fryar of this Order, and falls with all his Rhetorick to exhort him to devotion towards the Saints of his own Order, to take the habit, ſcapulary or cord of it. Then comes one of another Order, and falls likewiſe a commending the Saints and habit of his Order, and ſo each one as they come. Among them all, little or no mention of our Saviour Jeſus his paſſion to rely upon. Would you think it is the good of that Soul, or the honour of the Saint, they are zealous for: or rather the intereſt of the Convent? judge it you, and let others of more liberty ſpeak it. Have pity O good God, of ſouls left to ſuch Inſtruction.

Half

Half Communion.

Touching the fifth point, of denying the Chalice to the Laity; I think it an injury to our cauſe to ſeek after any farther proof of it, than their own Confeſſion; that our Saviour Jeſus did inſtitute, and the Primitive Church did practice the adminiſtration of the bleſſed Sacrament under both kinds to the people, as it is uſed in the Church of *England*. But the *Roman* Church thought fit to do otherwiſe. This confeſſion is their greateſt confuſion, and too too ſufficient confutation. It was to me a horror to ſee the boldneſs of the Council of *Conſtance*, confeſſing the foreſaid, and coming down with a *non obſtante*; That, notwihſtanding Chriſt's inſtitution, and the practice of the Primitive Church therein; the Council prohibited all Prieſts, under pain of Excommunication, to adminiſter *Concil. Conſtan. Seſſ. 13.*

ſter the Communion under both kinds to the Laity: For cauſes they do not expreſs, neither do we need to labour in ſearching after them, it being ſufficient for our purpoſe to know, that they can find or pretend cauſes to alter Chriſt's inſtitutions, and introduce others contrary to them. The only reaſon they give for their Decree herein, is, the Authority of the Church, and ſome preceding Popes or Fathers, and yet acknowledging that Chriſt ordained
Mat. 15. 3. the contrary. Is not this to *tranſgreſs the commandement of God by your tradition?* is not this to agree with that attribute of Antichriſt; *who oppoſeth and exalteth himſelf over all that is called God.* The Pope would ſeem to clear himſelf from that imputation, bearing for title, Servant of the Servants of God. *The voice*
Gen. 27. 22. Jacob's *voice, but the hands are the hands of* Eſau. The Pope's ſpeech is calling himſelf *Servant of the Servants of God*, is Chriſtian; but his

Deed

Deed in preferring his own Law and Inſtitution, to the inſtitution of Chriſt, is Antichriſtian.

They cry Antiquity and Authority of the Church for this practice; and in the ſame breath they diſclaim greater Antiquity, and more warrantable Authority of the Church, acknowledging, that Chriſt did inſtitute, and the Primitive Church did practice the giving of the Sacrament under both kinds to all the people. How inconſequent is errour? This onely inſtance may aſſure us, that the *Romiſh* Religion, as it ſtands now, did not proceed intirely from Chriſt and his *Apoſtles*.

If we object, that the detracting of the Cup, is the bereaving the faithful people of their ſpiritual food to life everlaſting, by not permitting them to partake of the blood of Chriſt, he affirming, that *except ye eat the fleſh of the Son of man, and drink his blood ye have no life in you.* Jo. 6. 53.

The Council tells us, *We muſt firmly be-*

believe, and no way doubt, that the entire body and blood of our Saviour, is contained as well under the Form of bread, as under the Form of Wine. But we have ſhewed before, how little ground we have for a firm belief of their doctrine in this point. How great reaſon to doubt it, nay, to be aſſured of the contrary; and that Chriſt is preſent and taken in the Euchariſt, onely in a ſpiritual & Sacramental way: that being ſo, in bereaving the faithful of the Cup, they bereave them of the whole Sacrament. For their own Divines do agree in affirming, that the conſecrated Forms of Bread and Wine are eſſential Conſtitutes of this Sacrament; nay, they alone are the Sacrament properly, as *Suarez* declares, relating a great number of other Divines for the ſame doctrine. Therefore taking no Wine, they take no Sacrament; taking no Sacrament, they have no life in them, as our Saviour declared; and ſo bereaving them

Suar in 3 p. diſp. 42. ſect. 1. conc. 3.

them of the Sacramental wine, they bereave them of the life of their ſouls; and is not this to uſe cruelty to ſouls?

Purgatory and Indulgences.

As for the ſixth Article, concerning Purgatory, I do not finde their Learned men ſo confident as the Vulgar, in fixing a determinate place for it in the bowels of the Earth; with thoſe frightful qualities, their Legends do ſpecifie. Being contented to conclude from ſome places of Scripture, and by conjecture, that after this Life there muſt be ſome place to expiate or purge ſouls from Venial ſins, or ſatisfie for the Temporal penalty due to great ones, without determining whether that place be over, or under, or in the Earth; or whether the pain be heat, or cold, or darkneſs, or tempeſt, *&c.*

And as the Concluſion is obſcure, ſo is the inference of it from the premiſes laid. The chief place out of the old Teſtament, is the caſe of *Judas Macchabeus*, ſending money to *Jeruſalem*, that ſacrifices ſhould be made for his Souldiers defunct, and the gloſs annexed, *that therefore it is a holy conſideration to pray for the dead, &c.* But though the book relating this caſe were canonical, and of certain authority, (which is not allowed) yet the concluſion pretended from it, for the doctrine of Purgatory, is not of force. For, Prayers for the dead may be made, and were made, to different purpoſes, than that of drawing them out of Purgatory. Eirſt, becauſe many learned Writers of the *Romiſh* party do teach, that God as a good paymaſter, doth oftentimes give before-hand, the reward of ſervices to be done in the future; and therefore being long-ſighted, and alwayes preſent to all the

2 *Mach.* 12. 43.

Suar: to. 1. *in* 3. P. *diſp.* 10. *Sec.* 4.

the ſpaces of Eternity, may ſee now and liſten to prayers, that will be made in any Age after. And foreſeeing, that godly perſons ſhall pray in the future, for the aſſiſtance of his Grace, to one dying now, may yield it accordingly. This doctrine I have ſeen practiſed in a Letter, written to my ſelf, by one of the learnedeſt men in *Spain*, wherein ſpeaking of the death of his Mother, he prayed to God that he might have aſſiſted her in the later hour for dying penitent. If this go well, Prayers may be commendable for the Dead to different purpoſes, from that of drawing them out of Purgatory. And if the caſe related of the *Macchabees* be true, it is more likely the prayers made for the ſlain, ſhould have proceeded in the manner foreſaid, than for bringing them out of Purgatory. Whereas in the ſame place is related, that thoſe men were found to have committed a mortal ſin, (which is not pretended to be

2 Mac. 12. V. 40. pardoned in Purgatory) *under the coats of every one that was ſlain, they found things conſecrated to the Idols of the* Jamnites, *which is forbidden to the* Jews *by the Law.* And though *Bellarmine* pretends the ſin of thoſe men ſhould be venial through ignorance, it is but a bare conjecture, and not agreeable to the context, ſhewing that deed to have drawn upon them God's vengeance: *then every man ſaw that this was the cauſe wherefore they were ſlain.* Their death might have been their temporal puniſhment; and final penitence might have freed them from the eternal, as *Bellarmine* confeſſeth, relating for it the *Pſalm* 78. *Cum occideret eos, quærebant eum, & revertebantur; when he ſlew them, then they ſought him, and they returned and enquired early after God.*

Pſ. 78. 34.

But not to rely upon the forementioned conſideration of ſome particular Writers, if we finde in ſome of the Antients, prayers to be made

made for the dead, it was to other ends than to draw them out of this ſuppoſed Purgatory. Firſt, to praiſe God for giving them a happy end in his holy Faith, and reſt from their labours, as appeareth by thoſe words of the Revelations uſed by the Ancient Church in the Office of the dead: *Bleſſed are the dead which dye in the Lord, from henceforth, yea, ſaith the ſpirit, that they may reſt from their labours.* Secondly, that we ſhould comfort each other in the death of our Friends, reflecting upon the hope of meeting them in Heavenly glory, according to thoſe comfortable words of St. *Paul*, in his firſt Epiſtle to the *Theſſalonians*, accuſtomed to be read in the ſame Office of the dead; *I would not have you to be ignorant, bretheren, concerning them which are aſleep, that ye ſorrow not even as others which have no hope, &c.* thirdly, for our ſpiritual inſtruction whenever conſidering the good example of our faithful Brethren preceding;

Rev. 14. 13.

1 Theſſ. 4. 13.

2 Mac. 12. V. 40. pardoned in Purgatory) *under the coats of every one that was ſlain, they found things conſecrated to the Idols of the* Jamnites, *which is forbidden to the* Jews *by the Law.* And though *Bellarmine* pretends the ſin of thoſe men ſhould be venial through ignorance, it is but a bare conjecture, and not agreeable to the context, ſhewing that deed to have drawn upon them God's vengeance: *then every man ſaw that this was the cauſe wherefore they were ſlain.* Their death might have been their temporal puniſhment; and final penitence might have freed them from the eternal, as *Bellarmine* confeſſeth, re-
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whether reflecting upon our mortality at the ſight of death,

All this may be ſeen by the practice of the primitive Chriſtians, as it is declared by the Authour of the Commentaries upon *Job*, inſerted among the works of *Origen*, by theſe words: *We obſerve the memorials of the Saints, and devoutely keep the remembrance of our parents or friends which dye in the Faith, as well rejoycing for their refreſhing, as requeſting alſo for our ſelves a godly conſummation of the Faith. Thus therefore do we celebrate the death, not the day of the birth, becauſe they which dye ſhall live for ever; and we celebrate it, calling together religious perſons with the Prieſts, the faithful with the Clergy; inviting moreover the needy and the poor feeding the Orphans and Widdows, that our feſtivity may be for a memorial of reſt to the ſouls departed, whoſe remembrance we celebrate, and to us may becomme a ſweet ſavour in ſight of the eternal God.* Wherby you ſee

lib. 3. comment. in Job.

pray

prayers and deeds of charity uſed in exequies of the dead, without mention of Purgatory.

This ſame Anſwer may ſerve for what *Bellarmine* relateth out of the fourth Chapter of *Tobias*, touching *Bread* and Wine to be brought to Funerals, and the cuſtome of inviting Friends, and feeding the poor. What he alledgeth of paſſing by fire, out of the 66. Pſalm, *We went through fire, and through water, but thou broughteſt us out into a wealthy place*; is as little effective to the purpoſe; for by fire, as well as by water, are underſtood tribulations and croſſes of this life. Tob. 4. Pſal. 66. 12.

What they alledge out of *Math.* 22. where our Saviour ſaith, that ſome ſins ſhall not be pardoned, *neither in this world, nor in the world to come*; therefore ſome ſins are pardoned after this life, is no good conſequence; for from a negative, follows not a poſitive: as from ſaying the Duke of *Savoie* is not Earl of *Dublin*,

it follows not therefore, ſome other is Earl of *Dublin*. *Bellarmine* ſays, the former conſequence ought to be held for good, according to the laws of prudence, if not according to the rules of Logick; leſt Chriſt ſhould be thought to ſpeak improperly, if no ſin were to be pardoned in the other world. But upon this account you are to admit for lawful, according to the rules of prudence, this other conſequence; *Joſeph knew not his wife, till ſhe had brought forth her firſt born Son*; therefore he knew her after, leſt the Evangeliſt ſhould be found improper in his delivery. And as *Bellarmine*, or any other Chriſtian will not think himſelf obliged to admit this latter conſequence, ſo neither do we think it juſt to admit the former.

Bellar. de. Purgat. lib. 3. c. 4.

Mat. 1. 25.

The Doctrine of Purgatory being ſo weakly grounded, the inconveniences of it are very great, making people negligent of true repentance and ſatisfaction for their ſins in this life,

iſe, in hopes of remiſſion in Purgato-
y. Beſides the occaſion it gives to pi-
iful abuſes in the valuation of maſſes
or ſtipend, wherein Simony would
ppear if that great skill of Caſuiſts
did not prevent it wherewith any
ale of ſacred things is ſanctified and
reed from Simony by ſome dreſs of
ntention. What of the cheats uſed in
eceiving many ſtipends from ſeve-
al perſons for one Maſs? Of the cru-
lty uſed with widdows, children &
ometimes with creditors of the per-
on dying bequeathing what is their
ight upon Clergy ſometimes not in
ny great need of it. Wherewith un-
er the ſhape of piety great impiety
s often practiſed. But the vaſt lu-
re accruing to the Clergy from this
Doctrine, (more than any text they
ave for it) does engage them for the
naintaining of it.

The doctrine of Indulgences ſer-
ing that of Purgatory hath the ſame
bſcurity in the aſſertion and uncer-
ainty in the foundation of it as the

former

Suar. lib. de fenſ. fid. c. 15. 23.

former, *Suarez* declareth that Indulgence is nothing elſe but a remiſſion of the pains of Purgatory which God of his infinite goodneſs through the excelent merits of Chriſt (to which he addeth the ſatisfaction of Saints) hath granted to his Church together with the power of abſolving. Of the infinite goodneſs of God, and infinite merit of Chriſt, no Chriſtian may doubt, as neither of the power of abſolving given to his Church. But whether this power extendeth to the profuſe grant of Indulgencies practiſed at preſent by the *Roman* Church, *Suarez* is not ſo certain of, giving only for ground thereof Eccleſiaſtical tradition and antient cuſtome generally approved,

But neither is the tradition ſo certain, nor the cuſtome ſo antient or generally approved, as is pretendded. The firſt we meet is that of *Gregory* the ſeventh given to thoſe of his party who would fight againſt the Emperour *Henry* the fourth which

which *Baronius* relates from his penitentiary, in which was promiſed remiſſion of all their ſins to ſuch as would venture their lives in that holy war. The like indulgence with remiſſion of all their ſins was granted to thoſe who would fight againſt the *Sarazens* in *Affrica* by Victor ſucceeding *Gregory* the ſeventh. Other Popes following continued the ſame practice. Then private *Biſhops* began to publiſh Indulgences to thoſe that would give money towards the building or repairing of Churches or other publick works promiſing pardon of the ſeventh or Fourth or third part of their ſins according as their bounty deſerved. So as *Mauritius* Biſhop of *Paris* is ſaid to have built the great Church of *Noſtredame* there in this manner.

Baron ad An. D. 1084. *n.* 15.

Vide Morin de Pœnit. lib. 10. *cap.* 20.

But the Biſhops of *Rome* abridged other *Biſhops* of this power, and made great complaints *that by the indiſcreet uſe of* Indulgences *by the Biſhops, the keys of the Church were contem-*

Council. Lateranens ſub Innoc. 3. can. 92.

contemned and the diſcipline loſt, ſo *Innocent* the third in the *Lateran* Council. I wiſh the preſent Popes had regard to the like inconveniences ſtill following their great profuſeneſs in granting indulgences cenſured not only by their Adverſaries, but by the more ſober of their own party, ſeeing clearly ſordid lucre to have a great ſhare in the conduct of them, and looſe livers give reins to their vices in expectation of thoſe boundleſs pardons, whoſe exceſſes I leave for others to relate, and to be conſidered by ſuch as ſee them.

Aquin. ſupl. ſum. q. 25. art. 20. Bonavent in 4. ſent. diſt. 20. q. 3.

Aquinas & *Bonaventure* do tell that *there were ſome in the Church who ſaid the invention of Indulgences was onely by a pious fraud to draw men to charitable Acts, which otherwiſe they would not have done; as a Mother that promiſeth her child an aple to run abroad, which ſhe never gives him, when ſhe hath brought him to it.*

Dur. in 4. diſt. 20. q. 3.

Durandus a learned and ſincere writer confeſſeth that *very little can be*

be affirmed with any certainty concerning Indulgences becauſe neither the Scriptures ſpeak expreſly of them, and the Fathers Ambroſe, Hillary, Auguſtine, Hierom *ſpeak not at all of them.* John Mayor adds that *though it be a negative argument yet it is of force becauſe in the time of thoſe Fathers they were very much skilled in Scriptures, and it were very ſtrange if Indulgences were to be found there, that they did not find them.* Add to this what *Bellarmin* ſaith excellently that *in things which depend on the will of God nothing ought to be affirmed unleſs God hath revealed it in the Holy Scripture.* And conclude that the Doctrine of Indulgences being not found in the Holy Scripture as now declared, you ought not to build upon it the hopes of your Salvation: but endeaver with fear and trembling to ſecure it by exact keeping of the Commandements of God, and following the Councels of Chriſt towards a perfect life and true repentance of your ſins.

Major ibi.

Bellar. de amiſſ. gratia li. 6. c. 3. reſp. ad object. 6.

Publick

Publick Prayer in an unknown Language.

I will conclude this ſurvey of *Romiſh* Tenents with the ſeventh and laſt point propoſed of their Latin Maſs, and prohibiting their flock the reading of holy Scripture. And as to the former, of having publick prayers in a Language generally unknown to the people, certainly the whole 14*th* Chapter of St. *Paul* in his firſt Epiſtle to the *Corinthians* is clearly againſt it. For whatſoever may be cavilled touching the Object of his diſcourſe, his reaſons do evidently conclude our purpoſe, ſhewing with admirable arguments, and very appoſite examples, how improper & abſurd an undertaking it is to ſpeak to a people in a Language they underſtand not, pretending to teach or edifie them. The purpoſe of nature by ſpeaking is to communi-

cate

ate the ſenſe of him that ſpeaketh
o the hearer: But how can that be if
he hearer perceiveth not the mean-
ng of the words he ſpeaketh. *E-* 1 Cor.
ven things without Life (ſaith the 14.v.17.
reat *Apoſtle*) *giving ſound, whither*
ipe or harp, except they give a diſti-
ction in the ſound, how ſhall it be known
what is piped or what is harped? For
f the Trumpet give an uncertain ſound
who ſhall prepare himſelf for the bat-
le? ſo likewiſe you, except ye utter
y the tongue words eaſie to be under-
ood, how ſhall it be known what is
poken? for ye ſhall ſpeak unto the air.
f we were to frame our ſelves a
eaſon to make out our Doctrine to
he full, what other could we de-
iſe more apt and ſuitable to our
retention than this? Is not prayer
rdained to raiſe up our minds to
God? that is wont to be given for
he definiton of it, *elevatio mentis*
Deum, a raiſing up of our minds
o God, to praiſe him or ask favours
f him? will it not be conducent

and

and neceſſary for this purpoſe to un-
derſtand the ſignification of th
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taining blaſphemies againſt Chriſ
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never heard of ſuch proceedings
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1 Cor. 14. v. 26. dation, that in the Church *all thing ought to be done to edification.* An
what edification can ſouls receive b
th

the noiſe of words they underſtand not, more than by the ring of Bells. St. *Auguſtine* declareth how abſurd a thing it is to ſpeak in a Language the Hearer does not underſtand, in theſe terms: *Quid prodeſt locutionum integritas, quam non ſequitur intellectus audientis? cum loquendi nulla ſit cauſa, ſi quod loquimur non intelligunt, propter quos, ut intelligant, loquimur*; What profiteth any excellency of ſpeech, if not underſtood by the Hearer? no cauſe being for ſpeaking, if what we ſpeak be not underſtood by them, for whoſe ſake we ſpeak, that they may underſtand. And to our purpoſe, we may in like manner, ask, what profiteth the admirable providence and good Order of the Church, in diſtributing the ſelect part and choice ſubſtance of Holy Scripture, upon the Offices to be read in Churches throughout the year, if the people, whoſe edification is pretended by ſuch Offices, do not underſtand the contents of them?

Aug. *de doctrin. Chriſt li. 4. cap. 10.*

and neceſſary for this purpoſe to understand the ſignification of the Pſalms and Prayers wiſely ordered to this end? to ſay Amen to a prayer you do not underſtand, may ſeem like the ſetting of your hand to a writing without knowing what it contains. What if a *Jewiſh* or other impious miniſter did ſay a prayer containing blaſphemies againſt Chriſt or curſes of the Chriſtian people preſent? muſt they ſay Amen to all?

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1 Cor. 14. v. 26.

th

the noiſe of words they underſtand not, more than by the ring of Bells. St. *Auguſtine* declareth how abſurd a thing it is to ſpeak in a Language the Hearer does not underſtand, in theſe terms: *Quid prodeſt locutionum integritas, quam non ſequitur intellectus audientis? cum loquendi nulla ſit cauſa, ſi quod loquimur non intelligunt, propter quos, ut intelligant, loquimur*; What profiteth any excellency of ſpeech, if not underſtood by the Hearer? no cauſe being for ſpeaking, if what we ſpeak be not underſtood by them, for whoſe ſake we ſpeak, that they may underſtand. And to our purpoſe, we may in like manner, ask, what profiteth the admirable providence and good Order of the Church, in diſtributing the ſelect part and choice ſubſtance of Holy Scripture, upon the Offices to be read in Churches throughout the year, if the people, whoſe edification is pretended by ſuch Offices, do not underſtand the contents of them? Aug. *de doctrin. Chriſt li.* 4. *cap.* 10.

I ſhall deſire ſuch as are not reſolved to be blind and to ſhut their eyes againſt light, and ſtop their ears to reaſon, that they conſider what advantage the Proteſtant people have for improving their ſouls in this particular. They have the word of God clearly and intelligibly beaten into their ears dayly in their Liturgy. The Pſalms, Prayers, Epiſtles, Goſpels, and leſſons of the old and new Teſtament, moſt exactly diſtributed upon reſpective days and Feſtivities, contain ſo much of Heavenly wiſdom and piety, as alone may ſuffice to make a well diſpoſed ſoul both Holy and wiſe: and very hard muſt the heart be, that with ſuch continual ſhowers of Heavenly doctrine, will not be mollified to piety and the fear of God. When the poor ſimple flock following the *Romiſh* Prieſt, wanteth all theſe powerful helps of piety & virtue; Their whole exerciſe of Religion (ſpeaking of the vulgar which is the far

greater part) being to hear a Mass now and then, and not understanding a word of it (and very seldom hearing any declaration of it) do return home as wise as they went. I saw often, some of their pious people extol the happiness of some few among them, that had knowledg of Latin to understand the word of God read before them, for more elevating of their minds. Why will they not reflect upon the happiness of the children of the Protestant Church in this particular, as in many others, and open their eyes to see their delusion?

Their leaders alledge Antiquity for the practice of Divine Service in Latin. But Antiquity goes thus. In the *Eastern* Empire, the Liturgy was in *Greek*, because that was the mother tongue in *Constantinople*, the Court and head City of that Empire. And inferiour Provinces must endeavour to conform in publick exercise both of Church and State, with the

Court Language. In the *Weſtern* Empire, the Liturgy was in *Latin*, be-becauſe it was the mother tongue in *Rome*, that was Court and Head of this *weſtern* part. And *Rome*, under Popes pretending no leſs command in the Provinces of *Europe*, than it had under Emperours, muſt force all to conformity of Language with it ſelf in the publick worſhip of God; and will exact more obedience in that point than the Emperours did: For it was not for any priviledge or ſanctity conceived in the *Greek* and *Latin* Tongue, that Liturgies were ordered in them; but becauſe they were the Languages more generally underſtood in both Empires. And therefore exceptions from that rule, were granted to Provinces that could not conveniently obſerve it. So Pope *John* the eighth allowed to the Prince of *Moravia* to have their Liturgy in the *Sclavonian* Tongue, becauſe St. *Paul* ſaith: *Let every Tongue praiſe the Lord*, which was the reaſon

reaſon given by the Pope in his Letter, related to *Baronius*. And *Walefridus Strabo* tells, that in his time the Divine Office was performed among the *Scythians* in the *German* Tongue, which was common to them and the *German*. Nay, *Origen* affirmeth, that in the primitive Churches, all publick Offices of Religion were performed in the proper Language of every Country.

Baron. to. 10. Anno 880. n. 16.

Strabo de re eccleſ. c. 7.

Origen. cont. Celſ. li. 8. p. 402.

Scripture prohibited.

And leſt they ſhould learn in their Houſes, what they cannot in their Churches, they are prohibited to read Scripture in their own tongues, without licence under the hand of the Biſhop or Inquiſitor, by the advice of the Prieſt or Confeſſor, touching the perſon's fitneſs for it; and who preſumes to do otherwiſe, is to be denyed abſolution. This is commanded in the Fourth Rule of the

Index li. prohib. Alex. 7. Rom. An. 1665.

Index. published by Order of the Council of *Trent*, and set forth by the Authority of *Pius* the Fourth, and since by *Clement* the Eighth, and lately enlarged by *Alexander* the Seventh. This is cruelty to souls; Mat. 4. 4. Christ declaring the Word of God to be their food. And Scripture it self so often inviting us to the reading of it: St. *Peter* thus exhorteth to 2 Pet. 1. 19. it, *We have also a more sure Word of prophecy, whereunto ye do well, that ye take heed, as to a light that shineth in a dark place till the day dawn.* St. *Paul* commendeth to us the reading Ro. 15. 4. of Scripture, as written *for our instruction and comfort, and as able to* 2 Tim. 3. 15. *make us wise unto salvation.* St. *Luke* Act. 17. 11. praiseth the Inhabitants of *Berea, in that they received the Word with all readiness of mind, and searched the Scriptures daily.*

The Holy Fathers of the Primitive Church, were of the same spirit of exhorting the Faithful, to the reading of Scripture for their com-

fort

sort and direction. St. *Clement*, for remedying a diſſention happened among the *Corinthians*, writes thus to them: *Look diligently unto the Scriptures, which are the true Oracles of the Holy Ghoſt.* He addeth after *Take* St. Paul's *Epiſtles into your hands and conſider what he ſaith*, and praiſes them for being skilled in the Scriptures; *Beloved*, ſays he, *ye have known, and very well known, the Holy Scriptures; and ye have throughly looked into the Oracles of God; therefore call them to mind.* Of the ſame mind was *Policarp*, *Ignatius*, and the other Ancient Fathers. *Clemens* of *Alexandria* mentioneth the *reading of Scriptures among Chriſtians before their Meals, and Pſalms, & Hymns at them.*

Clement. Epiſt. ad Corin. p. 58. *p.* 61. *p.* 68. *Ignatius epiſt. ad Philad. Policar. Epiſt. ad Philip. Clem. Alexand. Strom.* 7. *p.* 712.

What makes the preſent Church of *Rome* ſo vigilant to the contrary, in keeping their Flock from reading Scripture? One reaſon they give, and another they keep to themſelves: the reaſon they give, is, that Here-

ſies did ariſe from the abuſe of Scriptures. Be it ſo, but who were the abuſers? certainly Prieſts, Monks, and Fryars more frequently; and of them the moſt learned. Turn to Records, and you ſhall find it to be ſo. Then if this Argument proves any thing, it will obtain the baniſhing of Scripture from among the Learned, and out of all the world. Proving ſo much, (wch is too much) it proveth nothing. Meat and drink is the ruine of many, ſhall they be baniſhed therefore out of the World? No, let the Creatures of God ſerve his ſervants, and let the abuſers of them have their puniſhment in the very abuſe they commit. Let this Heavenly Lanthorn, which God ſet up in his Houſe, the Holy Church, to guide us in the dark ways of this life, ſhine to all Chriſtians.

And, that weak eyes may not be dazled by the brightneſs of it; let this be the general rule for all to read Scripture; Where they find it clear,

clear; let them embrace it devoutly, and frame their lives accordingly: where it appears obſcure, let them humbly pray the Lord, he may help them with light to underſtand it, and wait patiently upon his pleaſure for doing ſo. In the mean time, they may be aſſured, that all neceſſary knowledg for Faith in God; to ſerve and praiſe him is fully contained in what is clear of Scripture. So St. *Auguſtine* confirmeth; *In iis quæ aperte in Scriptura poſita ſunt, inveniuntur illa omnia quæ continent fidem moreſque vivendi.* Whereof St. *Paul* giveth an ample teſtimony, ſaying, *The holy Scriptures are able to make thee wiſe unto ſalvation: through Faith which is in Chriſt Jeſus: and are profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs. That the man of God may be perfect, throughly furniſhed unto all good works.*

Aug. de Doctrin. Chriſt. l. 2. c. 9.

2 Tim. 3. 15.

The Holy Fathers do agree with St. *Paul*, in this his Opinon of the profit

profit of Scripture, for our ſpiritual inſtruction. St. *Baſil* commends them *as the beſt remedy for all the paſſions of the mind.* St. *Chryſoſtome* reflecting upon that great meekneſs of *David*, in letting *Saul* go free, when he had him at his will in the Den, commends to all the memory of that example, ſaying *It is impoſſible, that a mind converſant with this kind of Hiſtories, ſhould be overcome with paſſions.* St. *Jerome* ſaith, *that infinite evils do ariſe from ignorance of Scriptures. From hence moſt part of Hereſies have come; from hence a negligent and careleſs life, and unfruitful labours.*

Baſil, in Pſalm 1.

Chryſoſt. Homil 1. de David. & Saule.

The reaſon given by *Papiſts* againſt reading of Scripture being thus confuted; would you know what reaſon it is that they have, and keep to themſelves? Very many ſay it is, for keeping the people blind-folded, that they may not ſee the Ignorance of their Miniſters, nor the Corruption of their Myſteries. It ſeems they have

ave declared so much themselves, a Council of Bishops met at *Bonoia*, for restoring the dignity of the *oman* See, by Order of Pope *Julius* the Third: the chief advice ney gave, was, that *by all means, as ittle of the Gospel as might be, (especially in the vulgar Tongue) should be ead in the Cities under his jurisdiction.* Adding that Book to have been he cause of that great decay of their ormer lustre, and concluding thus; *And in truth if any one diligently consider it, and compare it with what is done in our Churches, will find them very contrary to each other; and our very doctrine not only to be different from it, but repugnant to it.* Thus God was pleased they should discover their intention, & that it should be published for undeceiving the misled by them, as written by several grave Authors; who, I suppose, would not publish it, but upon sufficient ground. And is not this to use Tyranny over souls?

Conc. de stabilien. Rom. fid. p. 6. apud Stillingfleet ope. re de Idolatria, Rom. Ecc. pag. 201.

Now

Third Point.

Now will I come to the third and laſt Point propoſed of my Diſcourſe which is, to conclude from what I ſaid hitherto, that the reſolution I took of withdrawing from the Communion of the *Roman* Church, was juſt and neceſſary. My whole diſcourſe upon the Text prefixed, is but one Syllogiſm, whereof the *major* Propoſition is this; That if we ſhould find a Church or Congregation convinced of Idolatry, Impiety, and Cruelty, in the publick eſtabliſhed practice of it; we are to forſake the Communion of it. This is the doctrine of our Saviour, contained in the words of our Text, as appeared by the declaration and proof of it in the firſt Point. The *minor* is, That I found the preſent general practice of the *Roman* Church convinced of Idolatry, Impiety, & Cruelty: The Concluſion is, that the Reſolution I took of forſaking it, was juſt and neceſſary. No Chriſtian

an may deny the *major*, it being hrift's doctrine, as appeareth by r Text. If the *minor* be true, no od Logician may deny the conclu-on. The truth of the *minor*, uching Idolatry, ſeems to be fficiently proved by what is id concerning the Worſhip of the Euchariſtical bread, and of nages. And touching Antichri-an Impiety by what is declared of eir oppoſing, and preferring the opes Laws to the Law of God; aking the Pope Sole and Supreme rbiter of Gods Law, giving him e Attribute of Infallibility proper God alone; abrogating Chriſts ſtitution in the Adminiſtration of e Euchariſt of Communion, and E-bliſhing another contrary to it. reaving Chriſt of the title of ſole viour and hope of human kind, by lling the Virgin *Mary* their Savi-reſs and hope. Advancing the nour and worſhip of Saints be-nd that of God, by dedicating

more

more Churches, and saying mo
prayers to them than to God.

Their Cruelty in the conduct
souls appeareth too much in wh
we have said of bereaving the chriſ
an people of the Fruit of the bleſſe
Sacrament of the Altar, in their pr
ctice of half Communion; in d
priving them of the benefit of the
ſoul, having publick divine ſervice i
a Language not intelligible to them
& of the liberty of reading the wo
of God in his holy Scriptures. The
Tyranny over Princes, in depoſin
them from their Crowns and dign
ties, and moving ſubjects to bea
arms againſt them. Their ſeverit
uſed with the *Iriſh* in purſuance
their pretention herein.

To this may be added their Ty
ranny over conſciences in forcin
them to the belief and defence
Doctrines repugnant to their judg
ment, and not eſtabliſhed by Cath
lick Faith; as may appear in the
violence about forcing all to belie

an

and declare for the conception of the Virgin *Mary* without original ſin; ſo many clear teſtimonies of Scripture being againſt it as affirm, that all men did ſin in *Adam*; that Chriſt was univerſal redeemer from ſin and Saviour of all mankind. And not one word to be found in favour of the Exception they pretend for the Virgin *Mary*, beſides their voluntary, and very often frivolous applications of Texts, never intended by the Author of them for their purpoſe. So whatſoever is ſaid by *Solomon* of the Spouſe in his Canticles, of wiſdom in his *Proverbs*, &c. that may ſeem to have ſome ſound or cadency, ſuiting with their intention, is taken up for a ſure Oracle, declaring the immaculate conception of the bleſſed Virgin. But what ſtrength is wanting to their Texts, is ſupplyed by Force and Art; two Orders being engaged in that quarrel, for the immaculate conception; the one numerous among the people;

ple, and violent in ſtirring them to abuſe the Houſes and Perſons of their Oppoſers: the other prevalent with the Peers and Prelates, and with the Popes, to engage all in their Quarrel; obtaining fearful Excommunications againſt Oppoſers of their doctrine by word or writing; ordering that in Univerſities none may have degrees, in Churches none may preach, but ſuch as will proteſt publickly for the immaculate conception, with other many violencies uſed to extort ſuch proteſtations. Of which *Proteſtants* how many do proteſt againſt, what in their mind they judge to be truth, God knoweth. For my part, I am ſlow in judging of mens thoughts; but I dare judge, that if their Definitions touching other points controverted did proceed after this manner, I am not obliged to take them for Infallible.

What of their cruel cenſures of their Fellow-Chriſtians, not ſubject to the *Pope* of *Rome*, excluding them

them, and the reſt of humane kinde, not living in that Communion, from all hopes of Salvation; wherein they not onely oppoſe Truth, but bely their own Principles, as was clearly made out in a Treatiſe I was forced to pen ſome years ago: When being queſtioned by ſome of the Nobility, whether one baptized, knowing the Lords-Prayer, the Ten Commandments and the Creed, and endeavouring to live according to them, ready to believe what he nnderſtands to be true Catholick Faith, guilty of no obſtinacy in misbelieving any Article of it: Whether ſuch a one may be ſaved, though he be not of the Communion of the *Roman* Church. I anſwered, he may and was truly a member of the Catholick Church, notwithſtanding any calling the Vulgar gave him. And having underſtood I was cenſured for this Doctrine in abſence: (though none oppoſed me in preſence) I penned a Treatiſe in *Latine*,

time, wherein I demonſtrated by evident Teſtimonies of Scripture, Councils, Fathers, Authority of Divines, and Declaration of Popes, that the Doctrine I delivered was Catholick Faith, and the contrary of it was Hereſie and Blaſphemy. Coppies of this Treatiſe were given to them of more Authority and Learning, of the *Romiſh* Clergy in this Kingdom, and are among them theſe 3. or 4. years, and none yet could ſhew in it any thing untrue, or ill grounded, yet all conſpired againſt the publiſhing of the ſaid Doctrine, as being prejudicial to the *Romiſh* Cauſes, becauſe thence followed, that Proteſtants may be ſaved, and that many called Hereticks, would not be ſuch indeed. To which I anſwered, that I found great convenience in thoſe things they repreſented to me for inconveniences; being heartily deſirous that all men ſhould be ſaved, and that of them called Hereticks, none of all ſhould be ſuch in truth.

And

And come what will of my anſwer, I cannot but anſwer truth when I am queſtioned.

I replied to their complaints of that with the words of *Job*, *Will you ſpeak wickedly for God, and talk deceitfully for him? Or as the Latine* Text hath; *Num quid Deus indiget veſtro mendacio, ut pro illo loquamini dolos?* Does God need your lyes, and that you ſhould uſe cheats in his cauſe? ſurely he does not. And ſo I concluded, it was not the cauſe of God or the good of ſouls, they zealed but the Grandeur of the *Roman* Court, and their own pretentions with it; which I could not advance with telling lyes, or concealing truth. Let them ſmooth one another with thoſe compliances; as thoſe Owls andS yrens *Iſaiah* repreſents, anſwering one another in the ruinous Houſes of *Babilon*; *Reſpondebant ibi ululæ in ædibus ejus, & Syrenes in delubris uoluptatibus.* Odious Night-birds & leud Syrens keep correſpondence

in *Babilon*. But the children of Light and Lovers of truth, will not liſten to their charms, nor yield to their cheats.

They deceive the ſimple with ſaying, that Proteſtants do allow Papiſts may be ſaved; but Papiſts do not allow that Proteſtants may be ſaved; and thence conclude, that both parties approving of the Popiſh Religion for a ſure way to ſalvation, it is to be reputed for the moſt ſecure, but in neither do they ſay truth for no learned Proteſtant does allow the Popiſh Religion in general, and abſolutelly ſpeaking to be a ſeeure way to ſalvation. For all do agree in affirming, that many of their Tenents and practices are inconſiſtent with Salvation; though ignorance may haply excuſe many of the ſimple ſort, but not ſuch as know; or with due care and inquiry may know their errour.

On the other ſide, all learned men of the *Roman* Church do teach, that all

all Proteſtants babtized, and believeing the common principles of Chriſtian Religion, not convinced of any errour againſt the Catholick Faith, but concieving they follow the truth of it are not Hereticks, but Members of the Catholick Church, and ſo endeavouring to ſerve God according to the rules of their belief, may be ſaved, as formerly declared. And it is a high point of raſhneſs, and want of Chriſtian charity, to judge of any particular, without ſpecial ground that he does not live with that ſincerity of mind and belief, that he is in the right. Such preſumptuous cenſures are injurious to the goodneſs of God, and Diſturbers of humain quiet. For truly, if by reaſon of the diverſity of tempers, abilities, educations, and unavoidable prejudices, whereby mens underſtandings are variouſly formed and faſhioned, they embrace ſeveral opinions whereof ſome muſt be erronious, to ſay that God will not damn them for ſuch

errours, they being lovers of Truth, and deſirous to ſerve him, is to rob man of his comfort, and God of his goodneſs. In which raſh proceeding, the comnalty of the *Romiſh* party are beyond all men preſumptuous and malignant; and their learned men that do favour, and not rebuke their malignity therein, may juſtly fear God's diſpleaſure, & that Chriſt will diſown them for followers of him as void of charity; the chief mark he gives of his Diſciples, ſaying, *By this ſhall all men know, that ye are my Diſciples, if ye have love one to another.*

Hereunto I may add the great tyranny and cruelty they uſe to ſouls in the practice of confeſſion. On the one ſide, they encreaſe the rigour of it with additions of ſeverity, obliging to ſuch minute expreſſion of the moſt loathſome circumſtances of ſecret thoughts and deeds, as to render it the moſt heavy of chriſtian Duties. And on the other ſide, they put ſo

many

ſtops to the execution of it, by reſervation of caſes not to be abſolved, but by determinate perſons, that it occaſions lamentable perplexities of ſouls, and proceedings againſt the dictates of their Conſcience. Which cruelty is farther increaſed in many places, by the ſordid avarice of their Paſtors, making poor ſouls believe they may not confeſs but to their own Curats, and refuſing to hear their Confeſſion, without receiving Money for it. I will not be ſo unjuſt to the *Roman* Church, as to faſten this latter abuſe upon the whole body of it, it being but the fault of ſome corrupt members. I am not ſo malignant towards her, as to throw the dirt of her feet in her face, whereas I would, if I could, waſh away all her ſtains with the blood of my heart. But even her feet are ſo haughty, and ill ſufferers of correction, that endeavouring to reform this abuſe, with intimating Degrees of councils, and Popes againſt it, and repreſenting the miſ-

miſcariage of ſouls by it, I had no other fruit of my labour, but ſpight & hatred; for pretending to cure this malady; which joyned to many other experiences of their diſtemper, to be both incurable and contagious, I reſolved upon this concluſion: *We would have healed* Babilon, *but ſhe is not healed, forſake her.*

But thou, O Father of mercy, Lord Omnipotent, to whoſe power all creatures are ſubject, who canſt hold in with bit and bridle, ſuch as will not approach to thee; forſake not that Church, nor any other Congregation of men redeemed by the pretious blood of thy Son Jeſus. Illuminate them all with the glorious beams of thy Heavenly Light: Reduce them by the powerful tyes of thy grace, to perfect Union in Truth and Charity, to ſerve and praiſe thee duly in this life; and joyn together in thy Glory, in life everlaſting. *Amen.*

FINIS.

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